SRAMANA BHAGAVAN MAHAVIRA.

VOL. IV. PART I.

STHAVIRAVALI.

Sramana Bhagavan Mahavira.

VOL. IV. PART I.

STHAVIRAVALI.

Muni Ratna-prabha Vijaya.

Disciple of

Śāsana Sāmrāt Acārya Mahārāj Vijaya Nemisūrīśvaraji.

Śrī Jaina Grantha Prakāśaka Sabhā.

Pānjrāpole Ahmedabad.

Price Rs. 2-8-0 Foreign 5/6

U. S. A. One dollar and fifty cents.

Vira Samvat 2467 Vikrama Samvat 1997

1941

Printed at:—
The "Ishwar Printing Press" MAHUVA—(Kathiawar)
by
Ratilal J. Trivedi.



HIS HOLINESS ACĀRYA MAHĀRĀJA
SRÎ VIJAYA NEMISŪRÎŚVARAJI

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INTO

THE LOTUS-LIKE HANDS

OF

MY MOST REVERED GURU

SARVA-TANTRA SVATANTRA, JAGAD-GURU

ŚĀSANA SAMRĀT, SŪRICAKRA CAKRAVARTI

TAPĀGACCHĀDHIPATI, TÎRTHODDHĀRAKA

BHATTĀRAKA

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ŚRÎ VIJAYA NEMISŪRÎŚVARAJI

By

His most grateful and obedient

Pupil

RATNAPRABHA VIJAYA.

INTRODUCTION.

This Fourth Volume of the "Śramana Bhagavān Mahāvira" contains a स्थविरावली Sthavirāvali, A serial description of स्थविरs Sthaviras, Learned highly respected and venerable ascetics.

The Sthaviras are of three kinds viz 1. वय स्थविर Vaya Sthavira, Ascetics aged sixty years and more. 2. प्रव्रज्या स्थविर Pravrajyā Sthavira, Ascetics whose consecretion is of twenty years' duration and 3. श्रुत स्थविर Śruta Sthavira, Ascetics possessing a complete knowledge of Thāṇānga, Samavāyānga and other Anga Sūtras.

The "Sthavirāvali or Pattāvali" of the Jains, contains a short serial description of the life-incidents of the chief disciples of the Tirthankaras and Preachers of their Religion who have succeded them.

The present work i. e. the First Part of the Fourth Volume contains a description of the life-incidents of the eleven Gaṇadharas or chief disciples of Śramaṇa Bhagavān Mahāvira, and of the first four out of the twenty युगप्रधान Yuga Pradhānas, Pre-eminent Personages of their age viz 1. सुधर्म स्वामी Sudharma Swāmi 2. जम्बू स्वामी Jambū Swāmi 3. प्रभव स्वामी Prabhava Swāmi and 4. सय्यंभवसूरि Sayyambhava-sūri.

The accompanying Table gives the names of the twenty युग प्रधान Yuga Pradhānas, with their age-limit as house-holders, ordinary ascetics, and as Yuga Pradhānas, and the Total Life-limit of the प्रथमउदय Prathama Udaya, First Series.

TABLE.

No.	Names.	Life-limit as a house holder	Number of years as an ordinary ascetic	Yuga pradhāna	Total Life-limit Years M. Days
1	Sudharma Swāmi	50	42	8	100-3-3
2	Jambū Swāmi	16	20	44	80-5-5
3	Prabhava Swāmi	30	44	11	85-2-2
4	Sayyambhava-sūri	28	11	23	62-3-3
5	Yaśobhadra-sūri	22	24	50	86-4-4
6	Sambhūti Vijaya	42	40	8	90-5-5
7	Bhadrabāhu Swāmi	45	17	14	76-7-7
8	Sthūla bhadra	30	24	45	99-5-5
9	Ārya Mahāgiri	30	40	30	100-5-5
10	Ārya Suhasti	24-30	30-24	46	100-6-6
11	Guna Sundara-sūri	24	32	44	100-2-2
12	Śyāmacārya	20	35	41	96-1-1
13	Skandilācārya	12-22	58-48	38-36	108-106-5-5
14	Revati mitra	14	48	36	98-5-5
15	Dharma-sūri	18-14	40-44	44	102-5-5
16	Bhadragupta	21	49	39	105-4-4
17	Śrì Gupta	35	50	50	100-7-7
18	Vajra Swāmi	8	44	39	88-7-7
19	Arya-rakśita	11-22	51-40	13	75-7-7
20	Durbalikā Puspa -mitra	17	30	20-13	67-60-7-7

The sources of information about the Yuga Pradhānas, Ācāryas, and other important personages of religious merit are the following, viz:—

1. कप्पसुत्त थेरावली (प्राकृत) Kappasutta Therāvali (Prākrit) by Devardhi Gani Ksamāśramana.

2. नंदीसूत्र पट्टावली (प्राकृत) Nandî Sūtra Pattāvali (Prākrit) by Devardhi Gani Ksamāśrāmana.

3. दुसमाकालसमणसंघथयं (प्राकृत) Dusamā Kala Samaṇa Saṅgha Thayam (Prākrit) by Dharma Ghoṣa sūri.

4. श्रीगुरुपर्वक्रमः (संस्कृत) Śrı Guru Parva Kramaḥ (Sans) by Śrı Guṇa Ratna Sūri.

5 गुर्वावली-पट्टपरंपरासूरिनामानि (संस्कृत) Gurvāvali-Patta-paramparā Sūri Nāmāni. (Sans) by Śrî Muni Sundarasūri.

6. सोम सौभाग्य-पट्टावली (संस्कृत) Soma Saubhāgya-Pattāvali. (Sans) by Muni Śrî Pratiṣthā Soma.

7. तपगच्छ पट्टावली सूत्रवृत्ति (प्राकृत-संस्कृत) Tapa Gaccha Pattāvalî Sūtra-vritti (Prākrit-Sans) by Upādhyāya Dharmasāgaraji.

8. श्री महावीर पट्टपरंपरा (संस्कृत) Śrî Mahāvira Patta Paramparā (Sans) by Śrî Deva Vimala Gani.

9 युगप्रधानाः (संस्कृत) Yuga Pradhānāḥ (Sans) by Mahopādhāya Śrî Vinaya Vijayaji Gaṇi.

10. श्रीसूरिपरंपरा (संस्कृत) Śri Sūri Paramparā (Sans) by Mahopādhyāya Śrî Vinaya Vijayaji Gaṇi.

11. पट्टावली सरोद्धार (संस्कृत) Pattāvali Saroddhāra (Sans) by Upādhyāya Ravivardhana.

12. श्रीगुरुपट्टावली (संस्कृत) Śrî Guru Pattāvali (Sans)

13. उकेश गच्छीया पट्टावली (संस्कृत) Ukeśa Gacchiyā Pattāvalī. (Sans)

The Sthavirāvali given in Kalpa Sūtra containing as it does the Pattāvali of a number of Ācaryas who have succeeded Bhadrabāhu Swāmi, (the author of Kalpa Sūtra,) cannot possibly have been composed by Bhagavān Bhadrabāhu Swāmi.

The Pattāvali of the Gaṇadharas, Kevalis and of Śruta Kevalis who have preceded him upto his own time seems to have been written by Bhagavān Bhadrabāhu Swāmi himself. The remaining portion of the Sthavirāvali was completed by Devardhi Gaṇi Kṣamāśramaṇa, at the time of redaction of the Siddhāntas at वल्लभीपुर Vallabhipura in Vikrama Samvata 980.

The Pattāvali of Nandi Sūtra was also composed by Devardhi Gaṇi Kṣamāśramana.

The Tapāgaccha Pattāvali writen in Vikrama Samvat 1646 by Upādhyāya Dharmasāgarji Gani, containing a complete, continuous description of the Pattāvali of Nirgrantha, Kautika Candra, Vanavāsi, and Vada Gaccha from the time of Śramana Bhagavān Mahāvira to that of Ācārya Mahārāja Śrī Hīrvijayasūriji was critically examined and revised by a committee of Ācārya Mahārāja Śrī Hīrvijaya sūriji, Upādhāya Śrī Vīmala Harṣa Gaṇi, Upādhyāya Śrī Kalyāna Vijaya Gaṇi, and Upādhyāya Śrī Soma Vijaya Gaṇi at Ahmedabad, on Friday, Caitra Vad 6 of Vikrama Samvat 1648 with the help of Gurvāvali of Śrī Munisundara-sūri and the Duṣmā Kāla Śrī Śramaṇa Saṅgha Stotra of Śrī Dharma Ghoṣa-sūri.

The Sthavirāvali of Tapāgaccha was continued as the Pattāvali of 59 Śrī Vijaya Sena Sūri 60 Śrī Vijaya Deva-sūri, and 61 Śrī Vijaya Simha sūri, under the title of " Śrī Tapā Gaṇapati Guṇa Paddhatti " by Upādhyāya-Guṇa Vijaya Gaṇi in " Vijaya Deva Mahātma " in Vikrama Samvat 1673.

Another addition to the Tapāgaccha Pattāvali containing an account of 59. Ācārya Vijaya Sena Sūri 60 Ācārya Vijaya Deva-Sūri 61 Ācārya Śrī Vijaya Simha-sūri was written by Upādhyāya Megha Vijaya Gani.

A third addition to the Tapāgaccha Pattāvali containing a description of Ācāryas from 58 Ācārya Hirvijaya-sūriji to 72 Śrī Buddhi Vijaya Gaṇi under the title of "Śrī Guru Mālā" was written by Muni Cāritra Vijaya.

The remaining Pattāvalis by various authors are equally important from a historical point of view.

CONTENTS.



Sramana Bhagavan Mahavira.

PART IV

STHAVIRAVALI

तेणं कालेणं तेणं समएणं समणस्स भगवओ महावीरस्स-
नवगणा इक्कारस गणहरा हुत्था ॥ १ ॥

Tènam kälénam ténam samaěnam Samanassa Bhagavaó Mahāvirassa nava gana ikkarasa ganaharà hutthâ.

During that age, at that time, Sramana Bhagavān Mahavira had nine Ganas. गणा—एक वाचनिक साधु समुदायो गण: । E'ka văc anika sadhu samudâyo ganah—An aggregate of Sadhus having tution under one religious teacher is called a Gana) and eleven Ganadhars गणधर-Chief disciples or heads of a Gana. The eleven Ganadhars or chief disciples of S'ramana Bhagavān Mahāvira were—

1 Shri Gautama Swâmi श्री गौतम स्वामी 2 Agnibhuti अग्निभूति 3 Văyubhūti वायुभूति 4 Arya Vyakta आर्य व्यक्त 5 Arya Sudharma Swămi आर्य सुधर्म स्वामि 6 Arya Mandita आर्यमंडित 7 Ayra

Maurya-putra आर्य मौर्य पुत्र 8 Arya Akampita आर्य अकम्पित 9 Arya Acala bhrāta आर्य अचल भ्राता 10 Métárya मेतार्य and 11 Arya Prabhās आर्य प्रभास.

BHAGAVAN SHRI GAUTAMA SWAMI.

Indrabhūti Gautama इन्द्रभूति गौतम better known as Gautama Swami from his gotra, was the first Ganadhara गणधर or principal disciple of Sramana Bhagavān Mahāvira. He was born in the year 607 B. C. at Gobara-gama गोब्बरगाम (Gobbra or Govaraya) a small village near Rājagriha राजगृह, the capital city of Magadha मगध. He was the eldest son of Vasubhûti वसुभूति, his mother's name was Prithivi पृथ्वी. He was a Brahmin by caste and was well versed in the four Vèdas and the six Upāngas.

The soul of Indrabhuti Gautama, was the charioteer of S'ramana Bhagavān Mahâvira, during his previous eighteenth Bhava as Triprishtha Vāsudèva, who, with sweet words, said to the dying lion "O lion ! you have crushed down intoxicated huge elephants in sport (with the greatest ease) : O King of the beasts ! you have terrified your enemies by your incomparable valour, O King of the forest ! you have defeated thousands of kings equipped with weapons and warriors, arranged methodically in a way that nothing can escape it; O good soul ! why do you thus needlessly become angry ? Do not think, that you have been killed by a mere child. He is the gladdener of his family and of his people like the moon in the vault of the sky.

Interpreters of dreams have also foretold "This child will become a Vasudéva, a lord of half the territory of Bharata kshetra; O my good friend ! you are a lion among lower animals He is a lion among human beings What disrespect or ill fame is there in a lion killing a lion ?" Having thus become internally tranquil by peacefully hearing the honey-like or nectar-like words of the charioteer, the lion after death, was born as a Nāraka in hellish regions and the charioteer, in course of time, will become the first Ganadhara, named Gautama, of Sramana

Bhagavăn Mahăvira, when the soul of Triprishtha Văsudèva becomes a Tirthankara."

He was thoroughly conversant with the fourteen varieties of knowledge (1-6 Angâni अङ्गानि, The six Supplements of the Vedas, 7-10 Védáh वेदाः, The four Vèdas, 11. Mimănsa मीमांसा The designation of a philosophical system which is divided into two distinct branches. The former called Purva or Karma Mimansà पूर्व or कर्म मीमांसा and founded by Gaimini जैमिनि is chiefly concerned with the correct interpretation of Vedic ritual, the latter, called Uttara-Brahma or Sariraka Mimănsâ उत्तर—ब्रह्म—शारिरक मीमांसा but best known under the name of Vèdanta वेदान्त and founded by Bādarāyana बादरायण is a pantheist system of discussing chiefly the nature of Brahman ब्रह्म or the universal soul. 12. Nyāya न्याय the Nyāya system of philosophy 13 Dharma Shastra धर्मशास्त्र Discourses on virtue or duty and 14 Purāna पुराण Name of eighteen legendary works treating chiefly of Cosmogony and divine Genealogy. These fourteen varieties of Vidyâ विद्या knowledge are mentioned in the following verse—

अङ्गानि वेदाश्चत्वारो मीमांसा न्यायविस्तरः ।
धर्मशास्त्रं पुराणं च विद्यास्त्वेता श्चतुर्दशा ॥ १ ॥

Angáni, Vedas'chatvaro, Mimansa, Nyàya vistarah Dharma shástram, Puranam ca vidya stveta s'caturdas'á.

Angani, the six Supplements of Védas, the four Vèdas, Mimānsā, the entire field of Nyāya shāstra, Dharma Shāstra Discourses of sacred knowledge, or on virtue or duty and Purānas-Legendary works-These constitute the fourteen varieties of Vidya विद्या knowledge.

The Vedāngâs are six in number. They are—

शिक्षा कल्पो व्याकरणं निरुक्त छंदसा चयः ।
ज्योतिषामयमनं चैव वेदांगानि षडेव तु ॥ २ ॥

Siksá Kalpo Vyakaranam Nirukta Chandasa cayah; Jyotishāya manam caiva Vidangāni shadéva tu.

Siksã शिक्षा the science of proper articulation and pronounciation 2 Kalpa कल्प Ritual or ceremonial 3 Vyàkaranam व्याकरणं Grammar. 4 Nirukta निरुक्त Etymological explanations of difficult words. 5 Chandas छन्दस् Vedic text; prosody and 6 Jyotisha ज्योतिष Astronomy. These six are the Vèdăngas वेदांग supplements of the Védas.

He had an aggregate of five hundred (500) pupils under him, who were receiving religious instruction in various branches of knowledge. He was very often busy in performing various Yagnas यज्ञ Sacrifices.

After Diksa दीक्षा Initiation by S'ramana Bhagavan Mahâvira, Gandhara Indrabhūti always had Chatha Bhakta छठभक्त. fasting for two consecutive days and having meagre food on the third day, very often, very severe penance, but nothing short of a two-days fasting.

Gandhara Indrabhŭti Gautama composed sacred knowledge consisting of the twelve Angas and the fourteen Purvas पूर्व within a Muhurta मुहूर्त forty eight minutes after receiving a correct explanation of Tripadi त्रिपदि a combination of three syllables. 1 Utpāda उत्पाद् 2 Vyaya व्यय and 3 Dhrauvya ध्रौव्य contained in the great Universal Law governing all substances.

Utpàd Vyaya Dhrauvya yuktam Sat...उत्पाद व्यय ध्रौव्य युक्तंसत्

All the substances (in this world) possess the qualities of 1 Production; birth, 2 Perishability, destruction and 3 Permanence.

1 Utpăda उत्पाद—स्वजात्यपरित्यागेन भावान्तरावाप्तिरुत्पादः Sva jâtyaparityãgéna bhávăntarâvaptirutpàdah. The assumption of another form without abandoning its genus is called Utpàda उत्पाद.

2 Vyaya व्यय—तथा पूर्वभावविगमोऽव्ययः व्ययः Tatha pùrvabhàva vigamo vyayah—The disappearance of the previous condition is called Vyaya व्यय.

3 Dhrauvya ध्रौव्य—ध्रुवेस्थैर्यकर्मणोध्रुवतीति ध्रुवः Dhruvé sthairya karmano rdhruvatiti dhruvh—That which remains stable by its possessing the property of becoming firm is called Dhraúvya.

Note that Drvya द्रव्य substance is not merely substance but also its Paryàya पर्याय change in form, transformation and hence Utpad उत्पाद and Vyaya व्यय in addition to Dhrauvya ध्रौव्य; moreover dravya द्रव्य is not simply Paryáya पर्याय but is also Dravya द्रव्य and therefore, Dhrauvya ध्रौव्य in addition to Utpāda उत्पाद and Vyaya व्यय.

Thus Sat सत् everything that exists is Dravya paryâyătmaka द्रव्यपर्यायात्मक and Utapàda vyaya dhrauvya yuktatah उत्पाद व्ययध्रौव्ययुक्त Everything that exists, exsists either as a substance or its transformed state, and is governed by 1 Production 2 Perishability and 3 Stability.

Thus, gold is Dravya द्रव्य, a substance. When an ornament is made from it, say a bracelet, it is produced as a bracelet and it will be known as a bracelet. When that bracelet is melted at the time of preparing another ornament, the form that it assumed at the time of preparing a bracelet is now destroyed and when a new ornament, say a chain or another ornament is prepared, it is now produced as a chain or another ornament. At the time of preparing both the ornaments, gold is the original substance and it remains stable as gold.

Here gold is a Dravya द्रव्य a substance; and the preparation of various ornaments from gold, is its Paryaya पर्याय change in form. While preparing ornaments, its previous form is destroyed and it assumes a new form, and yet gold remains stable as an original substance. Both these characteristic attributes exist together. Dravya is the original substance and Guna गुण attribute

and Paryāya पर्याय change in form, are the common general properties of a substance. Dravya is stable; Paryaya is instable. Guna गुण attribute is the natural quality of a substance. Paryāya is the quality acquired in due course. This world, the soul and substance, are without a beginning and without an end. At the completion of time- limit of the Bhava भव Existence, in which a soul is born as a Deva देव acelestial being, a Manushya मनुष्य a human being, a Triyancha तिर्यंश्च a lower animal or as a Nāraka नारक a hellish being, in this Samsāra संसार, in accordance with his good or evil actions in previous life, the existence during that life ends and the Soul assumes another life. Birth as a god or a human or a lower animal or as a hellish being is the Paryaya of a Soul. During every existence of life Atmâ आत्मा the Soul is always present. It is permanent and hence all the souls, exist as a Dravya and also as a Paryáya.

The Diksá दीक्षा Initiation into the Order of Monks - of Indrabhûti Gautama took place under the following circumstances:—

At the time, when Sramana Bhagavān Mahāvíra acquired Kévala Gnàna केवलज्ञान Perfect Knowledge, outside Jrambhaka gāma Nagara जृम्भकगाम नगर on the banks of Rijuvāluka Nadi ऋजुवालिका नदी, a wealthy Brahmina named Somila सोमिल was preparing for a great Yagna यज्ञ Sacrifice to gods and he invited numerous Brahmins including eleven highly talented Acaryas of whom the three brothers—1 Indrabhūti इन्द्रभूति 2 Agnibhūti अग्निभूति and 3 Vayubhūti वायुभूति, were well versed in the fourteen kinds of knowledge. Indrabhuti had a doubt about the existence of Jiva जीव Soul, Agnibhuti had doubts about Karmas and Vāyubhûti had a doubt that the body and the soul are inseparate; the 4 th Vyakta व्यक्त and 5 Sudharma सुधर्म had an aggregate of five hundred pupils under each of them and they were very learned, 6 Mandita मण्डित and 7 Maurya putra मौर्यपुत्र brothers, with three hundred and fifty pupils under each of them, had a doubt about Bandha and gods and four Brahmins 8 Akampita अकम्पित 9 Acala bhrātā अचलभ्राता 10 Mètarya मेतार्य

and Prabhāsa प्रभास, each of them with a pupilage of three hundred each. Akampita had a doubt about Naraka; Acala bhrâtâ about Punya पुण्य Merit; Métârya about Para-loka परलोक next world: and Prabhâsa had a doubt about Moksha मोक्ष Salvation. Each of these eleven learned Brahmins had a doubt in their mind, but no one would ask the other for the solution of his doubt for fear of losing his fame as a Sarvagna सर्वज्ञ an Omniscient. These eleven Acărayas had altogether forty-four hundred pupils with them. There is no wonder that ordinary individuals will entertain undue importance for a sacrificial ceremony conducted by such well-versed scholars of different countries and it is but natural that many orthodox persons, on hearing the fame of the gentleman undertaking the Yagna, and the fame of learned scholars conducting the ceremony, may visit the place for Darsana दर्शन seeing; and the Apâpâ अपापा Nagari was over-flowing with Brāhmins and other individuals. It is also natural that, on seeing a large multitude of visitors from different countries, the Acăryas and Upădhyăyas performing the sacrificial ceremonies and their pupils, may become very glad and may entertain a very high opinion about themselves.

At the moment, when Sramana Bhagavān Mahāvira acquired Kèvala Jnana केवल ज्ञान Perfect knowledge, the Indras became full of joy by the shaking of their thrones and they went there to pay homage to the Venerable Ascetic, and having paid their respects they prepared a Samavasarana for him. The place became filled up with gods of the four kinds, human beings, and lower animals. Although S'ramana Bhagavan Mahāvira knew that there was none capable of taking Bhăgavati Diksă भागवती दीक्षा, Initiation into an Order of Monks after renouncing all worldly pursuits—in the whole assembly, he sat in the middle of the Samavasarana and preached Dharma, knowing it to be the established usage of Tirthankaras. The preaching of a Tirthankara is never fruitless, there is always some individual who becomes enlightened by the preaching and accepts Diksā, still however, it is a strange event, that the first preaching of Sramana Bhagavân Mahāvīra was abortive, as no one was enlight-

and Paryàya पर्याय change in form, are the common general properties of a substance. Dravya is stable; Paryaya is instable. Guna गुण attribute is the natural quality of a substance. Paryäya is the quality acquired in due course. This world, the soul and substance, are without a beginning and without an end. At the completion of time- limit of the Bhava भव Existence, in which a soul is born as a Deva देव acelestial being, a Manushya मनुष्य a human being, a Triyancha तिर्यञ्च a lower animal or as a Näraka नारक a hellish being, in this Samsāra संसार, in accordance with his good or evil actions in previous life, the existence during that life ends and the Soul assumes another life. Birth as a god or a human or a lower animal or as a hellish being is the Paryaya of a Soul. During every existence of life Atmâ आत्मा the Soul is always present. It is permanent and hence all the souls, exist as a Dravya and also as a Paryáya.

The Diksá दीक्षा Initiation into the Order of Monks – of Indrabhùti Gautama took place under the following circumstances: —

At the time, when Sramana Bhagavăn Mahāvíra acquired Kévala Gnàna केवलज्ञान Perfect Knowledge, outside Jrambhaka gãma Nagara जृम्भिकगाम नगर on the banks of Rijuvăluka Nadi ऋजुवालिका नदी, a wealthy Brahmina named Somila सोमिल was preparing for a great Yagna यज्ञ Sacrifice to gods and he invited numerous Brahmins including eleven highly talented Acaryas of whom the three brothers—1 Indrabhŭti इन्द्रभूति 2 Agnibhŭti अग्निभूति and 3 Vayubhŭti वायुभूति, were well versed in the fourteen kinds of knowledge. Indrabhuti had a doubt about the existence of Jiva जीव Soul, Agnibhuti had doubts about Karmas and Văyubhûti had a doubt that the body and the soul are inseparate; the 4 th Vyakta व्यक्त and 5 Sudharma सुधर्म had an aggregate of five hundred pupils under each of them and they were very learned, 6 Mandita मण्डित and 7 Maurya putra मौर्यपुत्र brothers, with three hundred and fifty pupils under each of them, had a doubt about Bandha and gods and four Brahmins 8 Akampita अकम्पित 9 Acala bhrātā अचलभ्राता 10 Mètarya मेतार्य

and Prabhāsa प्रभास, each of them with a pupilage of three hundred each. Akampita had a doubt about Naraka; Acala bhràtâ about Punya पुण्य Merit; Métárya about Para-loka परलोक next world: and Prabhâsa had a doubt about Moksha मोक्ष Salvation. Each of these eleven learned Brahmins had a doubt in their mind, but no one would ask the other for the solution of his doubt for fear of losing his fame as a Sarvagna सर्वज्ञ an Omniscient. These eleven Acărayas had altogether forty-four hundred pupils with them. There is no wonder that ordinary individuals will entertain undue importance for a sacrificial ceremony conducted by such well-versed scholars of different countries and it is but natural that many orthodox persons, on hearing the fame of the gentleman undertaking the Yagna, and the fame of learned scholars conducting the ceremony, may visit the place for Darsana दर्शन seeing; and the Apápà अपापा Nagari was over-flowing with Brăhmins and other individuals. It is also natural that, on seeing a large multitude of visitors from different countries, the Acăryas and Upădhyăyas performing the sacrificial ceremonies and their pupils, may become very glad and may entertain a very high opinion about themselves.

At the moment, when Sramana Bhagavān Mahāvira acquired Kèvala Jnana केवल ज्ञान Perfect knowledge, the Indras became full of joy by the shaking of their thrones and they went there to pay homage to the Venerable Ascetic, and having paid their respects they prepared a Samavasarana for him. The place became filled up with gods of the four kinds, human beings, and lower animals. Although S'ramana Bhagavan Mahāvira knew that there was none capable of taking Bhàgavati Diksã भागवती दीक्षा, Initiation into an Order of Monks after renouncing all worldly pursuits—in the whole assembly, he sat in the middle of the Samavasarana and preached Dharma, knowing it to be the established usage of Tirthankaras. The preaching of a Tirthankara is never fruitless, there is always some individual who becomes enlightened by the preaching and accepts Diksā, still however, it is a strange event, that the first preaching of Sramana Bhagavân Mahāvīra was abortive, as no one was enlight-

ned by it and none accepted any how, because the assembly consisted only of gods, and lower animals. This event is therefore reckoned as one the ten strange events of Sramana Bhagavān Mahāvira

Sramana Bhagavan Mahavīra, knowing that there still remained Tiithankara Nāma Karma तीर्थंकर नाम कर्म, to be experienced by him and that it can be experienced by enlighting suitable individuals, went, surrounded by millions of gods and goddesses and placing his feet on gold lotuses arranged by gods in front of him, to Apāpa अपापा Nagari - a town, twelve yojans in extent, embellished with devout persons, and overflowing with Brāhmins and other individuals who had collected there from various countries for the purpose of visiting the Yagna, with the supremely good object of enlightening the Bràhmins.

In a large pleasure - garden named Mahaséna Vana महसेन वन near the town, the gods prepared a Samavasarana.

Sramana Bhagavān Mahāvīra entered the Samavasarana by its East-door, went three times round the religious tree thirty-two dhanushya high resembling an image of gems, and saying " Namo Titthassa णमोतित्थस्स । " Adoration to Tirtha तीर्थ-a congregation consisting of Sādhus साधु Saints 2 Sādhvis साध्वी Nuns 3 Srāvakas श्रावक Jain lay men and 4 Srāvikās श्राविका Jain females, sat on the jewelled throne with a footstool in the middle of the Samavasarana with his face directed towards the East. Devout gods arranged three images of the Bhagavân in the three remaining directions Gods, human beings and lower animals entered by the main door and occupied their appiopriate seats. The Indra, then, bowing down most respectfully and praising him with his two folded hands brought in front of his fore-head, sat reverentially Sramana Bhagavan Mahāvira preached Dharma as follows:—

This Samsāra is formidable like a tuibulent ocean and its chief cause is the Karma, like the seed of a tree. A man beco-

ming indiscrete by his own actions, degrades himself, like an individual digging a well, and a pure-hearted person always rises high, like a man building a palace. One should never practise destruction of life, as it is the source of evil Karmas. One should always be ready in the protection of the life of other living beings to the same extent as he would in the protection of his own life. One desirous of abstaining from injury to other individuals, as well as to himself, should avoid an untruth and should always speak the truth. People tell lies out of anger, pride, deceit, greed, fear, and out of derision. By putting a stop to the generative causes of telling lies, the virtuous quality of speaking nothing but the Truth, will naturally manifest itself. Truth will always be preserved by speaking only true, salutary, measured, and wholesome language. None should ever take any substance not given by its possessor, as it is capable of taking away the principle of life from him, because stealing away such an object from him, results in his death. Coition, which causes the death of small animalcules during the process should not be indulged in. Wise-men desirous of मोक्ष *Moksha*-Final Emancipation, should always remain chaste, bodily, mentally and in speech. One should not accumulate property which is the cause of many evil actions, because such an individual overwhelmed with grief, goes down to the infernal regions under the burden of many belongings."

On seeing millions of gods and goddesses coming there from heaven, the eminent Brāhmin Indrabhūti Gautama, became elated with a high opinion about himself and the sacrificial ceremony he had undertaken to perform. He could not remain without flattering himself. He told Somila, who was having the sacriffcial ceremony performed, and other Brāhmins—"See the miraculous power of this यज्ञ *Yajna*. These gods invited by our मंत्र *Mantras*, Incantations, become clearly visible and they are coming here."

When Indrabhūti Gautama saw that the gods did not come to the sacrificial pavilion but they went to समवसरण the

Samavasaraṇa, where Śramana Bhagavān Mahāvira was preaching, he asked out of curiosity "Have these gods lost their way? Instead of coming here, where are they going?" On inquiry from various people, he was informed "They are going to the Samavasaraṇa, prepared by gods for Śramaṇa Bhagavān Mahāvīra, the great सर्वज्ञ Sarvajna, Omniscient, with divine splendour, who has recently arrived in the neighbouring pleasure-garden of the town."

On hearing the word सर्वज्ञ Sarvajna, Indrabhūti Gautama was greatly enraged; his whole body was burning with furious anger; his eyes became blood-shot; his face looked frightful and he angrily said—"Ah! while I am a सर्वज्ञ Sarvajna, Omniscient, how does any body else dare to call himself also a Sarvajna? It is painful to hear it. How can such an unpleasant thing be at all heard? Because, some foolish person may be cheated by any rogue, but he has deceived even gods (who are called विबुध Vibudha, wise-men) so that, they go to him, abandoning the sacrificial pavilion and me, who is a सर्वज्ञ Sarvajna, Omniscient.

अहो! सुराः कथं भ्रान्तास्तीर्थाम्भ इव वायसाः ।
कमलाकरवद्भेका मक्षिकाश्चन्दनं यथा ॥ १ ॥

करभा इव सद्वृक्षान्, क्षीरान्नं शूकरा इव ।
अर्कस्यालोकवद् घूकास्त्यक्त्वा यागं प्रयान्ति यत् ॥ २ ॥

1 Aho! surāh katham bhrāntāstirthāmbha iva vāyasāh;
Kamalākaravadbhekā makśikāscandanam yathā. 1

2 Karabhā iva sadvrikṣān ksirānnam śūkarā iva;
Arkasyālokavat ghūkā styaktvā yāgam prayānti yat. 2

1–2 Alas! why do the gods, becoming perplexed, go away leaving the sacrificial offerings, like crows abandoning holy water or frogs abandoning a lake of lotuses, or flies abandoning

sandal-wood, or camels abandoning good trees, or hogs abandoning a diet of rice-pudding, or like owls abandoning the light of the Sun ? 1-2

अथवा-यादृशोऽयं सर्वज्ञस्तादृशा एवैते सुराः, अनुरूप एव संयोगः

Athavā—Yādriśo'yam sarvajnastādriśā evaite anurūpa eva samyogah. Or, as is this Sarvajna, so they certainly are. The connection is quite appropriate.

यतः—पश्यानुरूपमिन्दिदिरेण माकन्दशेखरो मुखरः ।
अपि च पिचुमन्दमुकुले मौकुलिकुलमाकुलं मिलति ॥ १ ॥

Yataḥ:—Paśyānurūpamindīdirena mākanda śekharo mukharah;
Api ca picumandamukule maukulikulamākulam milati. 1

1 Because, see the complaisance; the most beautiful juicy portion of the mango-tree becomes eloquent with the buzzing of bees, while a flock of crows meets confusedly on the buds of Neem (Azadircta Indica) trees.

Still however, I cannot tolerate his arrogance in being styled a Sarvajna.

यतः—व्योम्नि सूर्यद्वयं किं स्याद, गुहायां केसरिद्वयम् ।
प्रत्याकारे च खड्गौ द्वौ किं सर्वज्ञावहं स च ? ॥ १ ॥

Yatah:-Vyomni sūryadvayam kim syād guhāyām kesaridvayam;
Pratyākāre ca khadgau dvau, kim sarvajnāvaham sa ca ?

Because, How can there be two Suns in the sky, two lions in a cave, two swords in one sheath and **Two Sarvajnas, I and he ?**

He then asked, with derision, people who were returning, after paying respects to the Venerable Ascetic. Oh! did you see the Sarvajna ? What is his appearance like ? What is his natural form ? The people said:—

यदि त्रिलोकीगणनापरा स्यात्, तस्याः समाप्तिर्यदि नायुषः स्यात् ।
पारेपरार्ध्यं गणितं यदि स्यात्, गणेयनिःशेषगुणोऽपि स स्यात् ॥ १ ॥

1. Yadi trilokigaṇanāparā syāt, tasyāh samāptir-yadi nāyuṣah syāt; Pāreparārdhyam ganitam yadi syāt, gaṇeya nihśeṣa guṇo'pi sa syāt. 1

1 If there be a different calculation of all the objects of the three worlds, and if there be no life left for the completion of that calculation, and if the calculation be beyond परार्ध Parārdha (100000,000,000000000) then only, he becomes one whose entire qualities become calculable. 1

On being told thus, he resolved—

नूनमेष महाधूर्तो, मायायाः कुलमंदिरम् ।
कथं लोकः समस्तोऽपि, विभ्रमे पातितोऽमुना ? ॥ २ ॥

2 Nūnameṣa mahādhūrto, māyāyāh kulamandiram;
Katham lokaḥ samasto'pi vibhrame pātito'munā. 2

2. Certainly, he is a great rogue, and he is the family-temple of fraud. How is the whole population thrown into delusion by him ?

न क्षमे क्षणमात्रं तु, तं सर्वज्ञं कदाचन ।
तमःस्तोममपाकर्तुं, सूर्यो नैव प्रतीक्षते ॥ ३ ॥

3 Na kṣame ksanamātram tu, tam sarvajnam kadācana;
Tamah stomamapākartum, sūryo naiva pratīkṣate 3.

3 I cannot at all, tolerate that sarvajna, even for a moment. The Sun never waits for removing the mass of darkness.

वैश्वानरः करस्पर्शं, केसरोल्लुंचनं हरिः ।
क्षत्रियश्च रिपुक्षेपं न सहन्ते कदाचन ॥ ४ ॥

4 Vaiśvānarah karasparśam, kesarolluncanam harih;
Kṣatriya sca ripuksepam, na sahante kadācana. 4

4 Fire does not tolerate a touch with the hand; a lion does not tolerate a pulling of his mane; and a Ksatriya (brave warrior) does not tolerate an insult from his enemy. 4.

मया हि येन वादीन्द्रास्तूष्णीं संस्थापिताः समे ।
गेहे शूरतरः कोऽसौ, सर्वज्ञो मत्पुरो भवेत् ? ॥ ५ ॥

5 Mayā hi yen vādindrā stūṣnīm saṃsthāpitāh same;
Gehe śūratarah ko'sau, sarvajno matpuro bhavet 5.

5 Eminent controversialists have been thoroughly silenced by me in discussion. Who is, before me, this Sarvajna, who is very brave in his own house?

शैला येनाग्निना दग्धाः, पुरः के तस्य पादपाः ? ।
उत्पाटिता गजा येन, का वायोस्तस्य पुंभिकाः ? ॥ ६ ॥

6 Śailā yenāgninā dagdhāh, purāh ke tasya pādapāh ?;
Utpātitā gajā yena, kā vāyostasya pumbhikāh ? 6.

6 What are trees before the fire, by which rocks of stone were burnt? What is a tuft of cotton to the wind, by which elephants have been thrown up?

किंच-गता गौड़देशोद्भवा दूरदेशं, भयाज्जर्जरा गौर्जरास्त्रासमीयुः ।
मृता मालवीयास्तिलांगास्तिलंगोद्भवा जज्ञिरे पंडिता मद्भयेन ॥ ७ ॥

7 Kinca—Gatā Gauda deśodbhavā dūra deśam, bhayājjarjarā Gaurjarāstrāsamiyuh; Mritā Mālaviyā Stilangā stilangodbhavā jajnire panditā madbhayena 7

7 Moreover, on account of fear from me, the learned men born in गौड़ देश Gauda-deśa, central Bengal went away to a distant country and the learned men of गुर्जर Gurjara (Gujarāt) became infirm and terrified, the learned men of मालवा Mālvā, name of a country in central India, died, and the learned men of तिलिंग Tilingā, a country in South India, were reduced like particles of sesamum seeds

अरे लाटजाताः क्व याताः प्रणष्टाः पटिष्ठा अपि द्राविड़ा व्रीडयार्त्ताः ।
अहो वादिलिप्साऽऽतुरे मय्यमुष्मिन् जगत्युन्कटं वादिदुर्भिक्षमेतत् ॥

8 Are Lātajātāḥ kva yātāḥ praṇastāḥ, patiṣtā'pi Drāvidā vridyārttāḥ; Aho vādılipsāture mayyamusmin jagatyutkatam vādidurbhikṣametat. 8

8 Alas! where have the learned men of लाट देश Lāta deśa a country south of Broach and learned men of द्राविड़ Drāvida a countıy in south India, disappeared, distressed by shame? Myself being always eager to meet ac ontroversialist, there has become, an extraoıdinary scarcity of controversialists in this world. 8

तस्य ममाऽग्रे कोऽसौ वादी सर्वज्ञमानमुद्वहति ? ।
इति तत्र गंतुमुत्कं तमग्निभूतिर्जगादैवं ॥ ६ ॥

9 Tasya mamā'gre ko'sau vādi ṣarvagnamānamudvahati;
Iti tatra gantumutkam tamAgnibhūti r-jagādaivam 9.

9 Who is this controversialist before me, who bears the conceit of being called a Sarvajna? When he was contemplating thus, Agnibhūti said to him who was very desirous of going there, as follows:—

किं तत्र वादिकीटे तव प्रयासेन ? यामि बंधोऽहम् ।
कमलोन्मूलनहेतोर्नेतव्यः किं सुरेन्द्रगजः ? ॥ १० ॥

10 Kim tatra vādikite tava prayāsena? yāmi bandho'ham;
Kamalonmūlanaheto r-netavyah kim surendra-gajah? 1o

10 Why should you take trouble for the वादिकीट *Vadikita* the worm of a controversialist? O brother! I am going. Should the stately elephant of Indra be led for the purpose of up-rooting a lotus?

अकथयदथेन्द्रभूतिर्यद्यपि मच्छात्रजय्य एवासौ ।
तदपि प्रवादिनाम श्रूत्वा स्थातुं न शक्नोमि ॥ ११ ॥

11 Akathayadathendrabhūtir-yadyapi macchātrajyya evāsau;
Tadapı pravādiuāma śrutvā sthātum na śaknomi. 11

11 Indrabhūti said "Although he is fit to be won over even by a disciple of mine, I cannot sit silent, after hearing the name of a controversialist.

पीलयतस्तिलः कश्चित् दलतश्च यथा कणः ।
सूडयतस्तृणं किंचिदगस्तेः पिबतः सरः ॥ १२ ॥
मर्दयतस्तुषः कोऽपि, तद्वदेष ममाभवत् ।
तथापि सासहिर्न हि, मुधा सर्वज्ञवादिनम् ॥ १३ ॥

12 Pilayatastilah kascit, dalatasca yathā kanah;
Sūdayatastrinam kincidagasteh pibatah sarah. 12

13 Mardayatastusah ko'pi tadvadeṣa mamābhavat,
Tathā'pi sāsahi r-na hi mudhā sarvajna vādinam. 13

12-13 While crushing down, some seed of sesamum remained uncrushed; while pounding, some grain of corn remained unpounded; when removing grass completely, some grass remained behind; when अगस्त्य Agastya, (name of a Vedic sage,) drank the whole ocean, some small pool remained undrunk; when grinding, some chaff remained unground; so it really happened with me. However, I cannot uselessly put up with the Sarvajna controversialist.

एकस्मिन्नजिते ह्यस्मिन्, सर्वमप्यजितं भवेत् ।
एकदा हि सती लुप्त-शीला स्यादसती सदा ॥ १४ ॥

14 Ekasminnajite hyasmin, sarvamapyajitam bhavet,
Ekadā hi satī lupta śilā syadasati sadā. 14

14 Because, if this one is not won over, every thing else becomes unconquered, because if a chaste woman becomes deprived of her chastity only once, she always becomes unchaste.

चित्रं चैवं त्रिजगति सहस्रशो निर्जिते मया वादैः ।
क्षिप्रचटस्थाल्यामिव कंकटुकोऽसौ स्थितो वादी ॥ १५ ॥

15 Citram caiva trijagati sahasraso nirjite mayā vādaih;
Kṣipracatasthālyāmiva kam-kamko'sau sthito vādi 15

15 It is really strange that in the three worlds, thousauds have been won over by me by discussions, this controversialist has remained like a grain of corn resisting fire in a cooking dish of easily prepared food.

अस्मिन्नजिते सर्वं जगज्जयोद्भूतमपि यशो नश्येत् ।
अल्पमपि शरीरस्थं शल्यं प्राणान् वियोजयति ॥ १६ ॥

16 Asminnajite sarvam jagajjayodbhutamapi yaśo naśyet;
Alpamapi sarīrastham salyam prānān viyoyati 16.

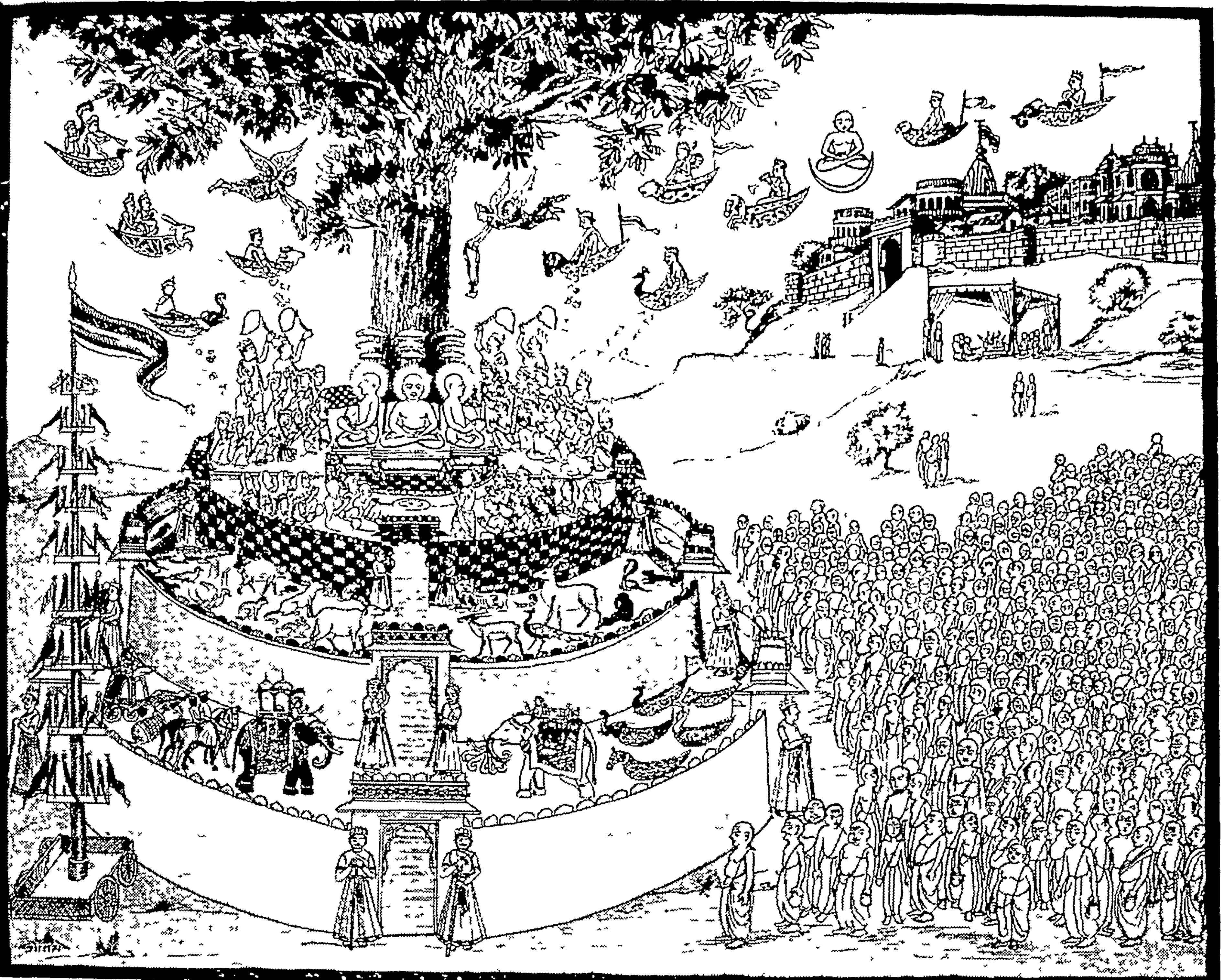
16. If this one is not won over, the entire reputation acquired by my victory over controversialists all over the world, becomes completely destroyed Because, even a small thorn existing in the body, deprives it of the means of supporting life.

यतः—छिद्रे स्वल्पेऽपि पोतः किं पाथोधौ न निमज्जति ? ।
एकस्मिन्निष्टके कृष्टे दुर्गः सर्वोऽपि पात्यते ॥ १७ ॥

17 Yatah—Chidre svalpe'pi potah kim pāthodhau na nimajjati ?
Ekasminniṣtake kriṣte durgah sarvo'pi pātyate 17.

17 Because—Does not a ship sink itself under water, even with a small hole in it ? A fortress is completely pulled down by the removal of one brick 17.

Having thought thus, Indrabhūti Gautama, at the time of going into the presence of Śramana Bhagavān Mahāvira, decorated himself with twelve distinguishing marks on his body, with a gold यज्ञोपवित *Yagnopavita,* the sacred thread worn by members of the first three classes over the left shoulder and under the right arm, became arrogant, dressed himself with a yellow garment and went accompanied by five hundred pupils



Samavasarana o

some carrying books in their hands, some carrying कमण्डलु *Kamandalu*—wooden water-pots carried by ascetics—in their hands and some carrying दर्भ *Darbha*—a kind of sacred grass used at religious ceremonies and carried as a sign of victory, by whose undermentioned eulogical cries, relating to their preceptor, the horizon was re-sounding.—

सरस्वतीकंठाभरण—Sarasvati kanthābharana, The necklace of सरस्वती Sarasvati, the goddess of Speech and Learning.

वादिविजयलक्ष्मीशरण Vādi vijaya Laxmi śarana Who has the shelter of the goddess of **wealth, fortune** and **prosperity**, for defeating a controversialist.

वादिमदगंजन Vādi mada ganjana, Who removes the pride of a controversialist

वादिमुखभंजन Vādi mukha bhanjana, Who breaks the mouth of a controversialist.

वादिगजसिंह Vādi gaja sinha-Who is like a lion to the elephant in the form a controversialist.

वादीश्वरलीह Vādi iśvaraliha, Who dissolves the greatness of a controversialist.

वादिसिंहाष्टापद Vādi sinha aṣtāpada, Who is like an अष्टापद Aṣtāpada, a fabulous eight-legged animal (a match for lions and elephants) to the lion in the form of a controversialist

वादिविनयविशद Vādi vinaya viśada, Who is dextrous in the removal of a controversialist

वादिवृंदभूमिपाल Vādi vrinda bhūmipāla, Who is the protector of the multidude of contro-versialists.

वादिशिरःकाल Vādi śirah kāla, Who is like the god of death to the head of a controversialist.

वादिकदलीकृपाण Vādi kadali kripāna, Who is like a sword to plantain tree in the form of a controversialist

वादितमोभाण Vādi tamo bhāṇa, Who is like the Sun in dispelling the darkness embodied in the controversialist.

वादिगोधूमघरट्ट Vādi godhūma gharatta, Who is like a hand-mill (for grinding wheat) to a controversialist.

मर्दितवादिमरट्ट Mardita vādi maratta, Who is like a wind-mill for the pounded controversialist.

वादिघटमुद्गर Vādi ghata mudgara, Who is like a hammer for (breaking) the water-pot in the form of a controversialist.

वादिघूकभास्कर Vādi ghūka bhāskara, Who is like the Sun to the owl, for a controversialist.

वादिसमुद्रागस्ते Vādi samudrāgaste, Who is like the sage Agastya (who drank the ocean) to the ocean, for a controversialist.

वादितरून्मूलनहस्तिन् Vādi tarūnmūlana hastin, Who is like an elephant uprooting a tree, to the controversialist.

वादिसुरसुरेन्द्र Vādi sura surendra, Who is like Indra to the gods, for a controversialist.

वादिगरुडगोविंद Vādi garuda Govinda, Who is like Krisna snatching away nectar from गरुड Garuda, the king of Serpents, to a controversialist.

वादिजनराजान Vādi jana rājāna, Who is like a king to the populace, for a controversialist.

वादिकंसकाहान Vādi Kamsa Kāhāna, Who is like Krisna who killed Kamsa, to the controversialist.

वादिहरिणहरे Vādi harina hare, Who is like a lion to antelopes, for a controversialist.

वादिज्वरधन्वंतरि Vādi jvaia Dhanvantari, Who is like धन्वंतरी Dhanvantari, the great physician of the gods to the fever, for a controversialist

वादियुथमल्ल Vādi yutha malla, Who is like a wrestler, to the large multitude of controversialists.

वादिहृदयशल्य Vādi hridaya śalya, Who is like a thorn to the heart of a controversialist.

वादिगणजीपक Vādi gana jipaka, Who is the protector of the mass of controversialists.

वादिशलभदीपक Vādı śalabha dipaka, Who is like a lamp before the grass-hopper ın the form of a controversialist.

वादिचक्रचूडामणे Vādi cakra cūdāmane, Who is like a crest jewel worn by sovereigns among controversialists.

पंडितशिरोमणे Pandita śiıomane, Who is the best among learned men.

विजितानेकवाद Vijitānekavāda, Who has become victorious in numerous controversies.

सरस्वतीलब्धप्रसाद, Sarasvati labdha prasāda, Who has obtained special favour from the goddess of Learnıng.

Indrabhūti Gautama then thought within himself " O! why has this been done by this rogue! That I have been provoked to anger by his arrogance of being called a Sarvajna.

यत :

कृष्णसर्पस्य मंडूक-श्चपेटां दातुमुद्यतः ।
आखूरदैश्च मार्जार-दंष्ट्रापाताय सादरः ॥ १ ॥

Yatah—Krisna sarpasya mandūka scapetām dātumudyatah;
Ākhūradaısca mārjāra daımstrāpātāy sādarah.

Because—A frog has become ready to give a slap to a black suake and rats are respectfully ready for striking off completely, the teeth of a cat.

वृषभः स्वर्गजं शृंगैःप्रहर्तुं कांक्षति द्रुतम् ।
द्विपः पर्वतपाताय, दंताभ्यां यतते रयात् ॥ २ ॥

2 Vrisabhah svargajam sringaih prahartum kānksati drutam;
Dvipah parvatapātāya dantābhyām yatate rayāt.

2 A bull desires to strike a blow at once to a dweller in heavens by means of his horns, and an elephant tries to fell down vehemently a mountain by means of his tusks.

शशकः केसरिस्कंधकेसरां कृष्टुमीहते ।
मद्दृष्टौ यदसौ सर्ववित्वं ख्यापयते जने ॥ ३ ॥

3 Śaśakah kesariskandhakesarām kristumihate;
Maddristau yadasau sarvavittvam khyāpayate jane 3

3 A little hare desires to pull away the mane of the neck of a lion; similarly this man declares himself well known as a Sarvajna among the people, before my eyes.

शेषशीर्षमणिं लातुं हस्तः स्वीयः प्रसारितः ।
सर्वज्ञाटोपतोऽनेन, यदहं परिकोपितः ॥ ४ ॥

4 Śesaśīrsamanim lātum hastah svīyah prasāritah;
Sarvajnātopato'nena yadaham parikopitah 4

4 He has extended his hand for the purpose of taking the jewel from the head of a शेष Śesa, God of serpents supporting the earth; I have been provoked to anger by him on account of his arrogance of being called a Sarvajna.

समीराभिमुखस्थेन दवाग्निर्ज्वलितोऽमुना ।
कपिकच्छूलता देहे सौख्यायालिंगिता ननु ॥ ५ ॥

5 Samīrābhimukhasthena davāgni r-jvālito'munā;
Kapikacchūlatā dehe saukhyāyālingitā nanu.

5 He has kindled forest-fire, himself remaining in the direction facing the wind, he really embraced कपिकच्छूलता *Kapikacchulata* the Itch-nettle-plant, for pleasure.

He then said 'Let it be so! What does it matter? I will soon make him unable to give a reply.

यतः—तावद्गर्जति खद्योतस्तावद्गर्जति चंद्रमाः ।
उदिते तु सहस्रांशौ न खद्योतो न चंद्रमाः ॥ ६ ॥

6 Yataḥ:—Tāvad garjati khadyotastāvadgarjati candramāh,
Udite tu sahasrānsau na khadyoto na candramāh.

6 Because, खद्योत *Khadyota*, the fire-fly boasts and the moon boasts, so long as there is no Sun, but when the thousand-rayed Sun rises, there is no fire-fly and there is no moon.

सारंगमातंगतुरंगपूगाः पलाय्यतामाशु वनादमुष्मात् ।
साटोपकोपस्फुटकेसरश्री-मृगाधिराजोऽयमुपेयिवान् यत् ॥ ७ ॥

7 Sārangamātangaturangapūgāh palāyyatāmāśu vanādamuṣmāt,
Sātopakopasphutakesaraśri-r-mrigādhirājo'yamupeyivān yat. 7

7 O multitude of spotted deer, elephants and horses! run away quickly from this forest, because, this proud wrathful मृगाधिराज *Mrigadhiraja*, lion, the monarch of beasts with the splendour of expanded mane, is approaching.

मम भाग्यभराद्यद्वा वाद्ययं समुपस्थितः ।
अद्य तां रसनाकंडूमपनेष्ये विनिश्चितम् ॥ ८ ॥

8 Mama bhāgyabharādyadvā vādyayam samupasthitah;
Adya tām rasanākandūmapanesye viniscitam. 8

8 Perhaps, this controversialist has arrived here, as a result of good actions done by me in previous lives. I will now, surely remove the itching of my tongue.

लक्षणे मम दक्षत्वं, साहित्ये संहिता मतिः ।
तर्के कर्कशताऽत्यर्थं क्व शास्त्रे नास्ति मे श्रमः ? ॥ ९ ॥

9 Laksane mama daksatvam sāhitye samhitā matih;
Tarke karkaśatā'tyartham kva śāstre nāsti me śramah ? 9

9 I am clever in लक्षणशास्त्र *Lakshana* śāstra, the science relating to indications of marks on the body. I am intelligent in साहित्य *Sahitya,* Rhetory. I am very tough in Logic. In what science, have I not made studious effort?

यमस्य मालवो दूरे, किं स्यात् ? को वा वचस्विनः ।
अपोषितो रसो ? नूनं, किमजेयं च चक्रिणः ? ॥ १० ॥

10 Yamasya Mālavo dūre kim syāt. ko vā vacasvinah;
Aposito raso? nūnam, kimajeyam ca cakrinah ? 10

10 Is Mālvā distant for यम *Yama,* the god of Death ? What taste has not been nurtured by a person with a tongue? and what is really unconquerable for a चक्रिन् *Cakrin,* A discus-wielder?

अभेद्यं किमु वज्रस्य किमसाध्यं महात्मनाम् ।
क्षुधितस्य न किं खाद्यं, किं न वाच्यं खलस्य च ? ॥ ११ ॥

11 Abhedyam kimu vajrasya, kimasādhyam mahātmanām;
Ksudhitasya na kim khādyam, kim na vācyam khalasya ca ?

11 What is incapable of being pierced by वज्र *Vajra* Indra's thunder-bolt? What is unattainable by great personages? What is not eatable by a hungry person? and What is not speakable for a rogue?

कल्पद्रूणामदेयं किं, निर्विण्णानां किमत्यजम् ? ।
गच्छामि तर्हि तस्यान्ते पश्याम्येतत्पराक्रमम् ॥ १२ ॥

12 Kalpadrūṇāmadeyam kim, nirviṇṇānām kimatyajam;
Gacchāmi tarhi tasyānte paśyāmyetatparākramam. 12

12 What is not fit to be given by कल्पवृक्ष *Kalpa Vriksha* the fabulous Wishing tree capable of giving every thing? What is unabandonable by persons of tranquil temperament? I am therefore going to him and will see his strength.

तथा ममापि त्रैलोक्य-जित्वरस्य महौजसः ।
अजेयं किमिवाऽस्तीह तद्गच्छामि जयाम्यमुम् ॥ १३ ॥

13 Tathā mamāpi trailokyajitvarasya mahaujasaḥ;
Ajeyam kimivāstīha tadgacchāmi jayāmyamum. 13

13 Nevertheless, what is unconquerable for a very powerful man like myself who has conquered the three worlds? I am therefore going and I will have victory over him.

इत्यादि चिन्तयन् प्रभुमवेक्ष्य सोपानसंस्थितो दध्यौ ।
किं ब्रह्मा, किं विष्णु· किं सदाशिवः शंकरः किं वा ? ॥ १४ ॥

14 Ityādi cintayan prabhumaveksya sopānasamsthito dadhyau;
Kim Brahmā, kim Viṣṇuh, kim Sadāśivah, Śankarah kim vā?

14 Thinking thus, and on beholding Śramana Bhagavān Mahāvīra, he thought while standing on the foot-steps of the staircase, "Is he ब्रह्मा Brahmā? Is he विष्णु Viṣnu? Is he सदाशिव Sadāśiva-Śiva-(ever kind)? or Is he शंकर Śankara?

चन्द्रः किं? स न यत्कलंककलितः सूर्योऽपि नो तीव्ररुक्;
मेरुः किं? न स यन्नितान्तकठिनो विष्णुः? न यत् सोऽसितः।

ब्रह्मा किं ? न जरातुरः स च जराभीरुः ? न यत्सोऽतनुः;
ज्ञातं दोषविवर्जिताखिलगुणाकीर्णोऽन्तिमस्तीर्थकृत् ॥ १५ ॥

15 Candrah kim ? sa na, yatkalaṅka kalitaḥ Sūryo'pi no tivraruk;
Meruh kim ? na sa yannitānta kathino, Viṣnuh ? na yat so'sitaḥ;
Brahmā kim ? na jarāturah sa ca jarābhiru ? na yat so'tanuh;
Jnātam doṣavivarjitākhilagunākirno'ntima s-tirthakrit. 15

15 Is he चंद्र *Candra* the moon? He is not, because the moon is disgraced by a blemish.

Is he the सूर्य *Surya*, the Sun ? No that even, because the Sun possesses intense brightness

Is it Mount Meru ? No, it is not, because Mount Meru is extremely hard.

Is he Viṣnu ? He is not, because Viṣnu is dark-coloured

Is he ब्रह्मा *Brahma*, the Creator of the Universe (Viṣnu being the Preserver and Śiva the Destroyer). No. Brahmā is old.

Is he जराभीरु *Jarabhiru*, the god of Love, who is afraid of old age No, Because he is without a body.

Now I think, he is the last Tirthamkara, who is free from faults and who is full of all kinds of virtues. 15

हेमसिंहासनासीनं सुरराजनिषेवितम् ।
दृष्ट्वा वीरं जगत्पूज्यं चिंतयामास चेतसि ॥ १६ ॥

कथं मया महत्वं हा, रत्नणीयं पुराऽर्जितम् ।
प्रासादं कीलिकाहेतोर्भक्तुं को नाम वाञ्छति ॥ १७ ॥

एकेनाविजितेनापि, मानहानिस्तु का मम ? ।
जगज्जेत्रस्य किं नाम, करिष्यामि च सांप्रतम् ॥ १८ ॥

16 Hèmasinhāsanāsīnam surarāja nishévitam; Drishtvā Viram jagatpūjyam cintayāmāsa cètasi. 16.

17 Katham mayā mahatvam hā ! rakshaniyam purārjitam; Prāsādam kīlikā héto r-bhanktum ko nāma vānchati. 17

18 Ekénāvijitēnāpi, māna hāni stu kā mama ?; Jagajjaitrasya, kim nāma karishyāmi ca sāmpratam. 18

19 Avicārita kāritva maho mé manda durdhiyah; Jagadisā vatāram yat jétumēnam samāgatah. 19

20 AsyāgréSham katham vakshyè ? pārsvé yāsyāmi vā katham ?; Sankatē patitoSsmīti Sivo rakshatu mē yasah. 20

16 On seeing Sramana Bhagavān Mahāvīra worthy of adoration in the three worlds, sitting on a gold lion-seated throne, and being worshipped by the king of gods - he (Indrabhûti) thought in his mind— 16.

17 Alas ! how can the greatness acquired previously by me be preserved ? Who desires to break a palace for the sake of a small nail ? 17

18 What loss of respect will I have by not being victorious over this one only, though I have conquered the three worlds ? Now, what should I do ? 18

19 Oh ! though dull-witted, I have become indiscrete in coming here, to win over him who is the incarnation of the supreme god of the universe ' 19

20 What should I say before him ? How can I go before him ? I have fallen into a calamity. May Siva preserve my reputation. 20

२१ कथंचिदपि भाग्येन चेद्भवेदत्र मे जयः ।
तदा पंडितमूर्द्धन्यो भवामि भुवनत्रये ॥ २१ ॥

21 Kathancidapi bhāgyēna cēd bhavēdatra mē jayah; Tadā panditamūrdhnyo bhavāmi bhuvana trayē. 21

21 Still however, if I fortunately get victory, any how, at this time, I will become pre-eminent amongst learned men in the three worlds.

२२ इत्यादि चिंतयन्नेव सुधा मधुरया गिरा ।
आभाषितो जिनेन्द्रेण, नामगोत्रोक्तिपूर्वकम् ॥ २२ ॥

22 Ityādi cintayannēva sudhā madhurayā girā; Abhāshito Jinēndrēna nāmagotrokti pūrvakam. 22

22 While he was thinking thus, he was addressed **by his name and गोत्र Gotra , family-name,** by जिनेन्द्र Jinēdra the Lord of the Jainas, with a speech sweet like nectar.

२३ हे गौतमेन्द्रभूते! त्वं सुखेनागतवानसि ।
इत्युक्तेऽचिंतयद्वेत्ति, नामापि किमसौ मम? ॥ २३ ॥

23 Hē Gautamēndrabhūtē! tvam sukhēnāgatavānasi; Ityuktescintayadvētti nāmāpi kimasau mama ? 23

23 "O Gautama Indrabhûti! Have you come comfortably ?" When the Bhagavān said so, Indrabhūti thought "How does he know even my name."

२४ जगत्रितयविख्यातं को वा नाम न वेत्ति माम्?
जनस्याबालगोपालं, प्रच्छन्नः किं दिवाकरः? ॥ २४ ॥

24 Jagatritayavikhyātam ko vā nāma na vētti mām? Janasyābāla gopālam pracchannah kim divākarah ?

24 Who does not know me, who is well-known in the three worlds? Is the Sun hidden to the people from a boy to the protector of the earth ?

२५ प्रकाशयति गुप्तं चेत् संदेहं मे मनःस्थितम् ।
तदा जानामि सर्वज्ञ मन्यथा तु न किंचन ॥ २५ ॥

25 Prakāsayati guptam cèt samdēham mè manah sthitam;
Tadā jānāmi sarvagna manyathā tu na kincana 25

25 If he announces publicly the secret doubt existing in my mind, I will consider him as a Sarvagua; otherwise, not by any means.

२६ चिंतयंतमिति प्रोचे, प्रभुः को जीव संशय ? ।
विभावयसि नो वेदपदार्थं शृणु तान्यथ ॥ २६ ॥

26 Cintayantamiti procē, prabhuh ko jiva samsayah ? Vibhāvayasi no Vēda padārtham srunu tānyatha. 26

26 While he was thinking thus, the Lord said "Have you any doubt about the existence of the Soul? You do not trace out the meanings of the words of the Vēdas. Hear them now.

२७ समुद्रो मथ्यमानः किं ? गंगापूरोऽथवा किमु ।
आदिब्रह्मध्वनिः किंवा ? वीरवेदध्वनिर्बभौ ॥ २७ ॥

27 Samudro mathyamānah kim ? Gaṅgāpūro ऽ thavā kimu;
Ādibrahmadhvanih kim vā ? Vira Vēdadhvani r-babhau. 27

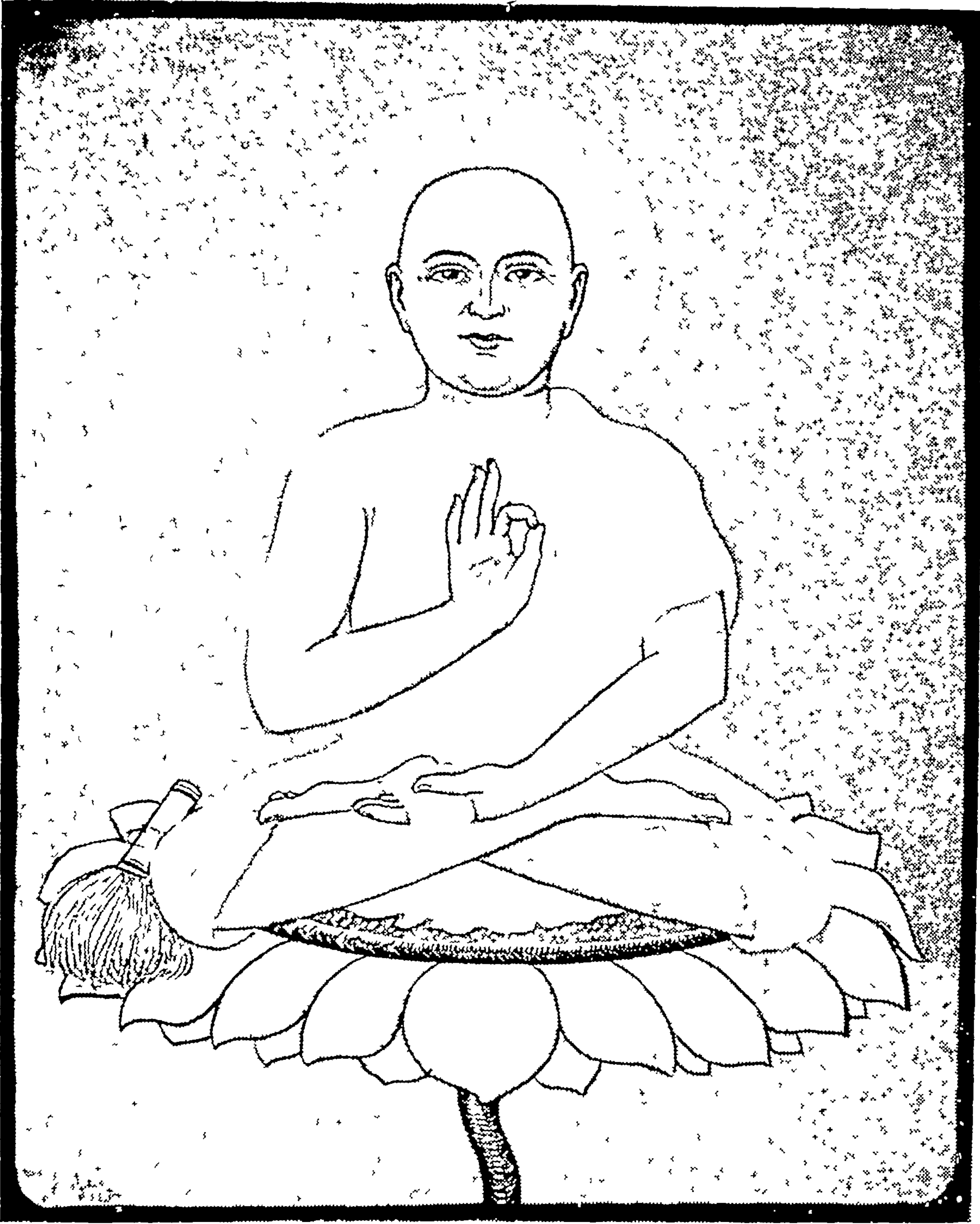
27 The sound of the verses of Vēdas being explained by Sramana Bhagavān Mahāvīra appeared, as if the ocean was being churned, as if it were the floods over the Ganges, and as if it was the first sound of Brahman.

Sramana Bhagavān Mahāvīra then explained in detail all the arguments and inferences for proving the existence of the Soul, reciting various Vēdic verses and their precise interpretations, and showing, at the same time, mistakes in the interpretation of the same verses accepted by Indrabhuti Gautama.

Indrabhûti was straight-forward and was searching after truth. He was convinced that the explanation given by *S*ramaṇa Bhagavān Mahāvira about the Vēdic verses was the most appropriate one and that the view held by himself was not correct. His vanity disappeared. He acquired an accurate knowledge about the nature of things by the preaching of the Venerable Ascetic. He realised the transitoriness of all the things in the Universe, felt aversion to worldly pleasures, prostrated himself before *S*ramana Bhagavān Mahāvīra and requested him with a faltering voice " O lord ! I came here with the deliberate intention of testing your knowledge and discussing with you like a dwarf desiring to measure a tall tree. But you have enlightened me so nicely, that I now want to be free from worldly attachments. You will therefore do me the favour of giving me दीक्षा Diksā Initiation into the Order of Monks and deliver me from the trammels of this संसार Samsāra worldly existence "

Sramana Bhagavān Mahāvīra welcomed the pure-intentioned request of Indrabhūti as he knew that he would be his first गणधर Ganadhara, the head of a corporation of ascetics, and initiated Indrabhūti and his five hundred pupils into his Order of Ascetics. Indrabhuti Gautama was fifty years old at the time of renouncing the world, and accepting चारित्र धर्म Cāritra Dharma, the duties of an ascetic.

At that time, कुबेर Kubèra, the god of Wealth brought before Gautama Ganadhara, the materials suitable for an ascetic life and requested him to accept them Before accepting them, the great ascetic Indrabhúti who was now weary of worldly existences, thought "I have renounced all my belongings. I do not know whether I should accept these materials or not ? " Indrabhuti Gautama whose name is even at present remembered every morning, whose false belief was transformed into right belief by the preaching and चारित्रदान Cāritradāna Initiation by the Venerable Saint, whose aversion to worldly belongings was increasing and whose spiritual development and



Ganadhara Mahārāja Indrabhūti Gautama

mode of life had become pure, decided that the clothes, utensils and other materials brought by Kubèra would be useful in the careful observance of his vows and they were fit to be accepted. They are essential for daily use, and without them, any ordinary ascetic, eager for the preservation of the lives of the six varieties of living beings, can not perform his religeous duties, satisfactorily without injuring his sense of duty. Wise persons should, therefore, make use of as few clothes and other utensils as are absolutely necessary for receiving food and drink articles avoiding forty-two defects of handling them, and using only clean clothes and utensils. Persons desirous of acting in accordance with right knowledge, right perception and right conduct should always aim at accomplishing their wished-for object by strictly adhering to the directions prescribed in various *Shāstras* (scriptures) and acting in conformity with them on all occasions. Any insolent individual, devoid of right knowledge and right perception wilfully accusing ascetics possessing such meagre articles as possessors of valuable assets, is really ignorant. He who looks upon such meagre articles as objects of enjoyment tries to please mischievous persons perfectly ignorant of the true principles of religion. How can many living beings existing as पृथ्वीकाय Prithvikāya, Earth-bodied souls, अप्काय Apkāya, Water bodied souls, अग्निकाय Agnikāya, Fire-bodied souls, वायुकाय Vayu kāya, Air bodied souls वनस्पति काय Vanaspati Kāya, Vegetable-bodied souls and त्रसकाय Trasa Kāya, Mobile-bodied souls be taken care of without the use of these materials absolutely necessary for an ascetic? If any ascetic although possessing clothes and other materials suitable for an ascetic, keeps his soul impure and discontented by body, mind, and speech or if he entertains an intense longing for these materials, then and then only he becomes a traitor to his own self With this pure idea in their minds, Indrabhúti Gautama and his five hundred pupils accepted the clothes and other materials given by the gods

Soon after receiving a detailed knowledge of त्रिपदि Tripadi, a combination of the three syllables—

1 उपन्नेई वा Upannèi vā उत्पाद Utpāda.

2 विगमइ वा Vigamai vā व्यय Vyaya and

3 धुवेइ वा Dhuvēi vā ध्रौव्य Dhrauvya.

Contained in the great universal law governing all substances,

Ganadhara Shri Indrabhūti Gautama, composed द्वादशांगी Dvādaśāṅgi, the twelve Aṅgas of sacred knowledge. The names of the twelve Aṅgas and fourteen Purvas etc. contained therein are as follows:—

The Twelve Angas.

1. Ayār-āṅga आयारांग Acārāṅga आचारांग
2. Suya-gada-aṅga सूयगडांग Sutra-krita-aṅga सूत्रकृतांग
3. Thāṇa-aṅga थाणांग Sthāna-aṅga स्थानांग
4. Samavāya-aṅga समवायांग
5. Viyāha-pannatti वियाहपन्नत्ति Vyākhyā-prajnapti व्याख्या प्रज्ञप्ति or Bhagavati भगवति
6. Nāyādhamma kahāo नायाधम्मकहाओ Gnātādharmakathā ज्ञाताधर्मकथा
7. Uvāsaga dasāo उवासगदसाओ Upāsaka daśāh उपासकदशाः
8. Antagada dasāo अंतगडदसाओ Antakrita-daśāh अंतकृतदशाः
9. Anuttarovavāiya dasāo अणुत्तरोववाइयदसाओ Anuttarau-papātika daśāh अनुत्तरौपपातिक दशाः
10. Panhā vāgaranāi पण्हावागरणाइ Prasna Vyākaranāni प्रश्न व्याकरणानि.
11. Vivāga Suya विवागसुय Vipāka Sūtra विपाक सूत्र
12. Ditthi vāya दिट्ठिवाय Drishti Vāda दृष्टिवाद.

The last-named Drishti Vāda दृष्टिवाद and the following fourteen Pŭrvas are lost.

The Fourteen Purvas.

1. Uvāya ऊवाय Utpāda उत्पाद
2. Aggèniya अग्गेणिय or Aggāniya अग्गाणीय Agrāniya अग्राणीय
3. Viriyappavāya वीरियप्पवाय Virya-pravāda वीर्यप्रवाद
4. Atthi Natthi-ppavāya अत्थिनत्थिप्पवाय Asti Nāsti-pravāda अस्तिनास्तिप्रवाद
5. Nāna-ppavāya नाणप्पवाय Gnāna pravāda ज्ञानप्रवाद
6. Sacca-ppavāya सच्चपवाय Satya-pravāda सत्यप्रवाद
7. Ayappavāda आयप्पवाद Atma-pravāda आत्मप्रवाद
8. Kamma-ppavāya कम्मप्पवाय Karma-pravāda कर्मप्रवाद
9. Paccakkhāna-ppavāya पच्चक्खाणप्पवाय Pratyākhyāna pravāda प्रत्याख्यानप्रवाद
10. Vijjānuppavāya विज्जाणुप्पवाय Vidyānupravāda विद्यानुप्रवाद
11. Avanjha अवंझ Avandya अवंध्य
12. Pānāyāma पाणायाम Prānāyuh प्राणायु
13. Kiriyā-visāla किरियाविसाल Kriyā-visala क्रियाविशाल
14. Loga-bindusāra लोगबिन्दुसार Loka-bindusāra लोकबिन्दुसार

Twelve Upangas

1. Ovavāiya ओववाइय Aupapātika औपपातिक
2. Rayapasènaijja रायपसेनइज्ज Rāja-prasniya राजप्रश्नीय
3. Jivābhigama जीवाभिगम
4. Pannavanā पन्नवणा Prajnāpanā प्रज्ञापना

5. Sûriya-pannatti सूरियपन्नत्ति Súrya-prajnapti सूर्यप्रज्ञप्ति

6. Jambuddiva-pannatti जम्बुद्दीवपन्नत्ति Jambúdvipa prajnapti जम्बूद्वीपप्रज्ञप्ति

7. Canda pannatti चंदपन्नत्ति Candra-prajnapti चंद्रप्रज्ञप्ति

8. Nirayāvaliyā निरयावलिया Nirayāvalikā निरयावलिका

9. Kappavadansiāo कप्पवडंसिआओ Kalpāvatansikā कल्पावतंसिका

10. Pupfiāo पुप्फिआओ Pushpikáh पुष्पिकाः

11. Pupfacûliāo पुप्फचूलिआओ Pushpacûlikāh पुष्पचूलिकाः

12. Vanhi-dasāo वण्हिदसाओ Vrishni-dasāh वृष्णिदशाः

Ten Payannas or Prakirnani प्रकीर्णानि

1. Causarana चउसरण Catuhsarana चतुःशरण

2. Āurapaccakkhāna आउरपच्चक्खाण Atura pratyākhyāna आतुरप्रत्याख्यान

3. Bhatta-parinnā भत्तपरिण्णा Bhakta-parijnā भक्तपरिज्ञा

4. Santhāra संथार Sanstāra संस्तार

5. Tandula-veyāliya तंडुलवेयालिय Tandula-vaitālika तंडुल वैतालिक

6. Candā-vijjhaya चंदाविज्झय Candra-vèdhyaka चंद्रवेध्यक

7. Dēvindathava देविन्दथ्यव Dēvèndra-stava देवेन्द्रस्तव

8. Gani-vijja गणिविज्जा Ganita-vidyā गणितविद्या

9. Mahā-paccakkhāna महापच्चक्खाण Mahā-pratyākhyāna महाप्रत्याख्यान

10. Vira-ththava वीरथ्थव Vira-stava वीरस्तव.

Six Cheda Sutras.

1. Nisīha निसीह Nisītha निशीथ

2. Mahā-nisīha महानिसीह Mahā-nisītha महानिशीथ

3. Vavahāra ववहार Vyavahāra व्यवहार

4. Āyāra-dasāo आयारदसाओ Ācāra-dasāh आचारदशाः or Dasā suya skhandha दसासुयस्खन्ध Dasā sruta skhandha दशाश्रुतस्खन्ध

5. Brihat-kalpa बृहत्कल्प

6. Panca-kalpa पञ्चकल्प.

Four Mula Sutras.

1. Uttarajjhayana उत्तरज्झयण Uttarādhyayana उत्तराध्ययन.

2. Āvassaya आवस्सय Āvasyaka आवश्यक

3. Dasa-véyāliya दसवेयालिय Dasa-vaikālika दशवैकालिक

4. Pinda-nijjutti पिण्डनिज्जुत्ति Pinda-niryukti पिण्डनिर्युक्ति.

Two Culika Sutras.

1. Nandi sutta नंदीसुत्त Nandi Sūtra नंदीसूत्र

2. Anuogadāra sutta अणुओगदार सुत्त Anuyogadvāra sutra अनुयोगद्वारसूत्र

Ganadhara Bhagavān Shree Indrabhūti Gautama possessed many लब्धि Labdhis, Natural acquisions.

The power and wealth of gods are incomparable and undreamt of by any human being. The splendour and power of an ordinary celestial being, are immensely superior to those of

the most powerful sovereigns in this world. Their abodes and dwelling-places are made of gold beset with jewels. Their divine powers can never be compared with the meagre power of any human being. The acquisition of such divine power and splendour is the birth-right of celestial beings. They obtain them without making any effort.

Even among human beings, if a Yogi or an ascetic is met with, possessing the extraordinary ability of accomplishing an object or of obtaining an article without trouble or effort, or having supreme knowledge beyond ordinary human power, people become astonished and perplexed.

Such a natural acquisition obtained as a birth-right during human existence is technically called a लब्धि Labdhi.

लब्धि Labdhi is the attainment of the manifestation of the sense-faculty, by the partial destruction, subsidence and operation of the knowledge-obscuring karma relating to that sense.

These Labdhis are attainable only by ascetics possessing knowledge of the fourteen Pūrvas or by very attentive yogis and they are obtained by high and ever-increasing higher virtuous natural developments.

The लब्धि Labdhis are numerous but the twenty-eight mentioned in Jaina आगम Agamas, Scriptures are the principal ones. They are:—

आमोसहि१ विप्पोसहि२ खेलोसहि३ जल्लओसहि४ चेव ।
सव्वोसहि५ संभिन्ने६ ओही७ रिउ ८ विउलमइलद्धी ९ ॥ १ ॥

चारण१० आसीविस११ केवलिय१२ गणहारिणो य१३ पुव्वधरा१४
अरहंत१५ चक्कवट्टी१६ बलदेवा१७ वासुदेवा य १८ ॥ २ ॥

खीरमहुसप्पिआसव१९ कोट्ठयवुद्धि२० पयाणुसारी य २१ ।
तह बीयवुद्धि२२ तेयग२३ आहारग२४ सीयलेसा य २५ ॥ ३ ॥

वेउव्विदेहलद्धी२६ अक्खीणमहाणसी२७ पुलाया य २८ ।
परिणामतववसेणं एमाई हुंति लद्धीओ ॥ ४ ॥

1. Amosahi 1 Vipposahi 2 Khèlosahi 3 Jallaosahi 4 Céva Savvosahi 5 Sambhinnè 6 Ohi 7 Riu 8 Viulamai laddhi.

2. Cārana 10 Asivisa 11 Kévaliya 12 Ganahārino ya 13 Puvvadharā 14 Arahanta 15 Cakkavatti 16 Baladévā 17 Vāsudévā 18 ya.

3. Khira mahu suppi āsava 19 Kotthaya buddhi 20 Payānusāri 21 ya; Taha Biyabuddhi 22 Tèyaga 23 Ahāraga 24 Sīyalésā 25 ya.

4. Vèuvvidèha laddhi 26 Akkhina mahānasi 27 Pulāyā 28 ya; Parināma tava vasènam ēmaī hunti laddhio.

1. Amosahi आमोसहि Amarsaushadhi labdhi आमर्शौषधिलब्धि 2 Vipposahi विप्पोसहि Viprudaushadhi labdhi विप्रुडौषधिलब्धि 3 खेलोसहि Khēlosahi खेलौषधिलब्धि Khélaushadhi labdhi 4 जल्लोसही Jallosahi जल्लौषधिलब्धि Jallaushadhi labdhi 5 सव्वोसहि Savvosahi सर्वौषधि लब्धि Sarvaushadhi labdhi 6 संभिन्ने Sambhinnē सम्भिन्नश्रोतोलब्धि Sambhinnasroto labdhi 7 ओही Ohi अवधिलब्धि Avadhi labdhi 8 रिउ Riu ऋजुमतिलब्धि Rijumati labdhi 9 विउलमइ लद्धी Viula mati laddhi विपुलमतिलब्धि Vipula mati labdhi.

2. 10 चारण Cārana चारण लब्धि Cārana labdhi 11 आसीविस Asivisa आशीविष लब्धि Asivisha labdhi 12 केवलिय Kēvaliya केवलिलब्धि Kēvali labdhi 13 गणहारिण Ganahārina गणधरलब्धि Ganadhara labdhi 14 पुव्वधरा Puvvadharā पूर्वधरलब्धि Pûrva dhara labdhi 15 अरहंत Arahanta अर्हल्लब्धि Arhallabdhi 16 चक्कवट्टी Cakkavatti चक्रवर्तिलब्धि Cakravarti labdhi 17 बलदेवा Baladēvā बलदेवलब्धि Baladèva labdhi 18 वासुदेवा Vāsudèvā वासुदेवलब्धि Vāsudēva labdhi.

3. 19 खीरमहुसप्पि आसव Khira mahu sappi āsava क्षीरमधुसर्पिरास्रवलब्धि Kshira madhu sarpirāsrava labdhi 20 कोट्ठयबुद्धि

Kotthaya buddhi कोट्ठकबुद्धिलब्धि Koshtaka buddhi labdhi 21 पयाणुसारी Payāṇusārī पदानुसारिलब्धि Padānusāri labdhi 22 बीयबुद्धि Biya buddhi बीजबुद्धिलब्धि Bija buddhi labdhi 23 तेयगु Tèyagu तेजोलेश्यालब्धि Tējolèsyā labdhi 24 आहारग Ahāraga आहारकलब्धि Ahāraka labdhi 25 सीयलेसा Siyalèsā शीतलेश्यालब्धि Sitalésyā labdhi.

4. वेउव्विदेहलब्धि Vèuvvidéha labdhi वैकुर्विकदेहलब्धि Vaikurvikadèha labdhi 27 अक्खीणमहाणसी Akkhina mahānasi अक्षीणमहानसीलब्धि Akshina mahānasi labdhi and 28 पुलाया Pulāyā पुलाकलब्धि Pulāka labdhi.

These twenty-eight labdhis are acquired by extremely virtuous superior natural developments or by severe austerities.

1 **Amosahi** आमोसहि Amarsaushadhi Labdhi आमर्शौषधिलब्धि is that variety of labdhi under the benign influence of which a Yogi or an ascetic possessing it, is able to remove all varieties of diseases of others by mere touch of his hand or foot or any other portion of his body.

2 Vipposahi विप्पोसहि Viprudaushadhi Labdhi विप्रुडौषधि लब्धि is that variety of benign labdhi under the influence of which, on account of the supernatural power of natural developments or severe austerities, the foeces and urine of the Yogi or the ascetic possessing it, become fragrant and assume medicinal powers capable of removing all kinds of diseases of others.

3 Khélosahi खेलोसहि Khélaushadhi Labdhi खेलौषधि लब्धि is that variety of labdhi under the influence of which, the sputum and coughed-out material of the Yogi or the ascetic possessing it, become fragrant and assume medicinal powers capable of removing all kinds of diseases.

4 Jalla-osahi जल्ल-ओसहि Jallaushadhi Labdhi जल्लौषधि लब्धि Similarly, the dirt from the ear, nose, mouth, eyes and the tongue, of a Yogi or an ascetic possessing Jallaushadhi labdhi removes many kinds of diseases.

5 Savvosahi सव्वोसहि Sarvaushadhi Labdhi सर्वौषधि लब्धि In a like manner, the foeces, urine, phlegm, the dirt from the ear, nose, mouth, eyes, and the tongue, the hair, nails, perspiration, dirt of the body and other dejecta from the body of the yogi or ascetic possessing Sarvaushadhi Labdhi become fragrant and remove diseases of all kinds

The efficacy of the Sarvaushadhi labdhi is so great, that rain water or river water acquires the medicinal power of removing diseases, and persons who have fainted, gain consciousness by the wind, touching the bodies of such yogis or saints The diseases of people afflicted with serious troubles, not only subside, but disappear totally merely by the presence of such a yogi or a saint or even by hearing his sound.

6 Sambhinna संभिन्न Sambhinnasroto labdhi संभिन्नश्रोतो लब्धि Under the influence of this labdhi, the various parts of the body of a yogi or an ascetic possess the faculty of hearing or the yogi or the ascetic experiences the individual pleasures or pains of senses by all the sense-organs, or one sense-organ of such a Yogi or ascetic possesses the faculty of experiencing the pleasures or pains of the remaining sense-organs also. He can experience the pleasures or pains of all the senses thru the medium of one sense-organ, for instance, although hearing can be done only by the ear, any one out of the five sense-organs can, not only do the function of hearing but also perform the functions of the remaining sense-organs.

Or, a Yogi or an ascetic possessing Sambhinna sroto Labdhi is able to hear the individual sound of Sankha शङ्ख conch Kāhalā काहला large drum, Bhéri भेरी kettle-drum, Bhānaka भाणक a kind of musical instrument and of Dhakkā ढक्का. a kind of drum, from the combined sound of the simultaneous beating of various drums and the playing of various musical instruments in a distant army-camp of a Cakravartin extending over twelve yojans and various other sounds, and also to differentiate between them.

7 Ohi ओही Avadhi Labdhi अवधिलब्धि A natural acquisition by which a Yogi or an ascetic is able to have visual knowledge of matter in various degrees with reference to Dravya द्रव्य Subject-matter, Kshétra क्षेत्र Space, Kāla काल Time and Bhāva भाव Quality of the object known.

Birth-born visual knowledge is to be found in celestial and hellish beings. Celestial and hellish beings have Avadhi Jnāna अवधि ज्ञान Visual knowledge by birth and they have it till death, just as human beings have sensitive and scriptural knowledge. Celestial and hellish beings have sensitive and scriptural knowledge also.

The other kind of visual or direct material knowledge, arises from the part-destruction, part-subsidence, and part operation of the Karmas which obscure visual or direct material knowledge. This knowledge is acquired by others i-e by human and sub-human beings, who are possessed of mind. This is called Guna-pratyayika गुणप्रत्ययिक or acquired by merit as distinguished from birth-born visual knowledge.

Matter and embodied soul are the subject-matter of visual knowledge.

8 Riu रिउ Rijumati Labdhi ऋजुमतिलब्धि and 9 Viulamai Laddhi विउलमई लद्धी. These two varieties of Labdhis are varieties of Manah-paryāya Jnāna मनः पर्यय ज्ञान i-e mental knowledge Direct knowledge of another's mental activity about matter.

Riju-mati ऋजुमति is simple direct knowledge of simple mental things e-g. direct knowledge of what a man is thinking of now. The thoughts which can be directly known by mental knowledge, must relate to matter. Simple mental knowledge is of three kinds according as the subject of it is the matter and form of thought about the simple activity of body, mind and speech which has been thought of, in the mind of another. It knows the material objects of all the three times i-e past, present and future-thought of by any soul in the present.

If a man is thinking, for instance, about a pot, a Yogi or an ascetic with Riju-mati labdhi, can only know that the particular individual is thinking about a pot, if the pot exists within four to eight Yojans and also if it relates to two or three past or future incarnations and at the most to seven or eight such incarnations, without any reference to the particular attributes of the pot, as regards Dravya द्रव्य Substance, Kshétra क्षेत्र Place, Kāla काल Time, and Bhāva भाव Quality.

9. **Vipula-mati** विपुलमति is complex direct knowledge of complex mental things e-g. of what a man is thinking about, now along with what he has thought of it, in the past and will think of it in future.

Complex mental knowledge knows, what has been thought of in the past and will be thought of in the future. It is of six kinds, as it knows matter and form of thought about simple and complex activity of body, mind and speech thought of by another.

Complex mental knowledge is purer than simple mental knowledge. This purity relates to Dravya द्रव्य Subject-matter Kshètra क्षेत्र Space, Kāla काल Time and Bhāva भाव Quality, of things known.

Complex mental knowledge relates to from 7 or 8 to innumerable incarnations.

As to place, complex mental knowledge extends from 4 or 8 Yojans to Adhi Dvipa अढीद्वीप two and a half continents.

Difference between Visual and Mental knowledge.

The differences between visual and mental knowledge relate to their purity, place, person of inherènce, and subject-matter.

1. Manah-paryaya मनःपर्यय mental is purer than Avadhi Jnāna अवधिज्ञान Visual knowledge

2. Visual knowledge can extend to the whole Universe; whereas mental knowledge is limited to Adhi Dvipa अढीद्वीप the central portion of the middle world, where only, human beings are found.

3 Visual knowledge can be acquired by all living beings possessed of mind; mental knowledge can be acquired only by saints with super-natural powers.

4. The subject-matter of visual knowledge is gross; that of the mental, is very fine.

If a man is thinking about a pot, a Yogi or an ascetic with Vipula-mati labdhi, not only knows that the particular individual is thinking about a pot, but also knows about many attributes of the pot, for instance, that it is made of gold, that it is prepared at Pātaliputra पाटलीपुत्र capital of Magadha or Berār, that it is prepared recently, that it is placed in a large sleeping apartment, and all the other attributes of the pot.

Complex mental knowledge cannot be lost and it surely leads to Kèvala Jnāna केवलज्ञान Perfect Knowledge, with which it is merged in.

Riju-mati ऋजुमति Simple mental knowledge knows an infinitesimal part of an atom i-e an infinitesimal degree of its attributes. This degree is called Avibhāga Praticchéda अविभाग प्रतिच्छेद or an infinitesimal part of its constituents.

Vipula-mati विपुलमति Complex mental knowledge knows an infinitesimal part of the subject-matter of simple mental knowledge.

10. Cārana Labdhi चारणलब्धि is the super-natural power of various highly rapid movements acquired by a Yogi or an ascetic in consequence of extremely praise-worthy Cāritra Dharma चारित्रधर्म Observances of religious duties.

This Cārana Labdhi is of various kinds. They are:—

a. Jaṅghā-cārana Labdhi जंघाचारणलब्धि Under the influence of this labdhi, a Yogi or an ascetic possessing it, is able to reach with one leap in a cross-ways direction the Rucaka-vara-dvipa रुचकवरद्वीप, the thirteenth continent, a distance of millions of miles by taking hold of the rays of the Sun, and during his return back, he goes to Nandisvara-dvipa नंदीश्वर द्वीप the eighth continent with one leap, rests there for a while and with the second leap he comes to his dwelling place.

While going high up with the desire of reaching the top of mount Mèrū, मेरु the Yogi or the ascetic with one leap only arrives at the Panduka Vana पंडकवन of mount-Mèrū and during his return back, he goes to Nandana Vana नंदनवन with one leap and with the second leap he comes to his dwelling place.

Yogis or ascetics with Jaṅghā Cārana labdhi are called Jaṅghā Cārana Muni जंघाचारण मुनि and they are enabled to acquire it by the supreme excellence of their Caritra Dharma.

b. **Vidhya Carana Labdhi** विद्या चारणलब्धि Under the influence of this labdhi, a Yogi or an ascetic possessing it, is able to reach Rucaka dvipa by two leaps and during his return back he goes to Nandisvara dvipa नंदीश्वरद्वीप by one leap, worships the images in the temples there, and with another leap he goes to his dwelling place.

While going high up with the desire of reaching the top of mount Méru, the Yogi or ascetic with Vidya Cārana Labdhi goes to Nandana Vana नंदनवन by one leap and with the second leap he reaches Panduka Vana पंडकवन and during his return back, he comes to his dwelling place by one leap only.

Yogis or ascetics with Vidyā Cārana Labdhi are called Vidyā Cārana Muni विद्या चारण मुनि and these saints are able to accomplish such feats by the constant application of their higher sacred knowledge.

When they are going to their place of destination, these saints are obliged to repose themselves for some time, but during their return back, they go to their dwelling-place by one leap only, on account of the frequent contact with thein Vidyā विद्या Knowledge, but then, they do not take any rest.

c. **Vyoma-Carana Labdhi** व्योमचारणलब्धि Under the influence of this Labdhi, a Yogi or an ascetic possessing it, is able to move about in the sky, to go there in a squatting posture, to remain steady there, renouncing the body, and to rise up into the skies without raising up his feet from the ground.

d. **Jala-Carana Labdhi** जलचारणलब्धि A Yogi or an ascetic possessing Jala Cārana Labdhi is able to walk on waters of wells, lakes, rivers and oceans as if on solid ground making various movements with his feet, without doing any injury to the Ap Kāya Jiva अप्काय जीव Water-bodied souls.

e. **Pushpa-Carana Labdhi** पुष्पचारणलब्धि Uuder the influence of Pushpa Cāraṇa Labdhi a Yogi or an ascetic possessing it, is able to live on the smallest petal of flowers or creepers, without in any way injuring the finest vegetable body.

f. **Sreni-Carana Labdhi** श्रेणीचारणलब्धि A Yogi or an ascetic possessing Sréni Cārana Labdhi is able to reach in a straight line the top of mount Niṡadha or mount Nīlavanta which is four hundred Yojans high.

g. **Agni-Sikha Carana Labdhi** अग्नि शिखा चारण लब्धि Under the influence of Agni Śikhā Cārana Labdhi, a Yogi or an ascetic is able to walk on the tip of the flame without burning himself and without injuring the fire-bodied souls contained there-in.

h **Dhuma Carana Labdhi** धूम चारणलब्धि a Yogi or an ascetic possessing Dhûma Cāraṇa Labdhi is able to move un-

interruptedly with the smoke, in a cross-ways or straight upward direction.

i. **Markata-tantu Carana Labdhi** मर्कटतंतु चारणलब्धि Under the influence of this Labdhi, a Yogi or an ascetic entering the minute fibre of Kubja-vriksha कुब्जवृक्ष a kind of aquatic plant is able to move about in very crooked crevices of tortuous trees and plants.

j. **Cakramana Jyoti rasmi Carana Labdhi** चक्रमण ज्योतिरश्मि चारणलब्धि Under the influence of this Labdhi, a Yogi or an ascetic possessing it, is able to walk about by taking support of the rays of the light of the Sun, or the Moon, or the planets, or the constellations or of the stars.

k. **Vayu-Carana Labdhi** वायु चारणलब्धि A Yogi or an ascetic possessing Vāyu Cārana Labdhi, by taking the support of the molecules of Ākāsa आकाश Space-region of any direction is able to move with the wind travelling in that direction.

11. **Asivisa** आसिवीस **Asivisha Labdhi** आशीविषलब्धि Animals with Āsivisha Labdhi have their poison deposited in their fangs They are of two kinds viz 1. Those produced by Karmas कर्म Actions and 2 Those produced by Jāti जाति Birth.

Poisonous animals produced by कर्म Karma, Actions in previous life are five-sensed. 1 Lower animals 2. Human beings and 3, Celestial beings living in the first eight heavens. They are able to do things capable of being accomplished either by such poisonous animals as scorpions and snakes or by austerities or by other natural qualities.

For instance, gods pronounce curses on others and their evil effects do eventually occur. They possess this labdhi during their अपर्याप्तावस्था Aparyāpta avasthā-Undeveloped state. Having acquired the Asivisha labdhi during their previous human existence, even though they are newly born in the first eight heavens, they are known, in their undeveloped state, as possessing

Asivisha labdhi, on account of the mental impression left during their previous life. Although fully-developed gods, at times, utter curses on others, still, that condition is not designated as a labdhi, because such a state is an ordinary occurrence during that life and a labdhi is a natural attainment obtained by the acquisition of a particular quality.

Poisonous animals produced by जाति Jāti, Birth. They are 1. वृश्चिक Vrischika, Scorpions, 2. मण्डूक Manduka Frogs. 3. सर्प Sarpa Snakes, and 4 मनुष्य Manushya, Human beings. The intensity of their poisons varies proportionately. The intensity of the poison of a frog is greater than that of a scorpion, that of a snake is greater than that of a frog, and the intensity of the poison of a human being is greater then that of a snake.

12–18.

12. **Keváliya Labdhi** केवलियलब्धि 13 **Ganaharina** गणहारिण **Ganadhara Labdhi** गणधरलब्धि 14 **Puvvadhara** पुव्वधरा **Purvadhara Labdhi** पूर्वधरलब्धि 15 **Arahanta** अरहंत **Arahanta Labdhi** अरहंतलब्धि 16. **Cakkavatti** चक्कवट्टी **Cakravarti Labdhi** चक्रवर्तिलब्धि 17. **Baladeva** बलदेवा **Baladeva Labdhi** बलदेवलब्धि and 18. **Vasudeva** वासुदेवा **Vasudeva Labdhi** वासुदेवलब्धि are the labdhis acquired respectively by a Kévalin, a Ganadhara, a Pūrva-dhara (well-versed in the fourteen Pūrvas) an Arahanta, a Cakravartin, a Baladéva or by a Wāsudèva.

19. **Khira-mahu-sappi asava** खीर-महु-सप्पि-आसव **Kshira-madhu-sarpirasrava Labdhi** क्षीरमधु सर्पिराश्रवलब्धि Under the influence of this labdhi, the speech of the person possessing it, appears as sweet as the taste of milk, of sweetmeat or of butter.

The milk used for this purpose is obtained as follows:—

The milk of one hundred thousand cows, from a Cakravartin's cow-pan, fed on white sugar-cane, is given to his fifty

thousand cows and they are milched. The milk of fifty thousand cows is given to twenty-five thousand cows and they are milched. The milk of twenty-five thousand cows is given successively to half the number of cows and they are milched, until one gets the milk from one cow.

It is said in the Shāstras, that the milk obtained in this way is very sweet. It is perfectly healthy and very invigorating to the body and mind. The speech of an individual partaking of such milk, mixed with sugar, becomes very pleasant to the mind and body.

The speech of a Yogi or an ascetic with Kshirāsrava labdhi क्षीराश्रवलब्धि becomes as pleasant as the taste of the milk mentioned above.

Similarly, the speech of a Yogi or an ascetic with मधुआश्रवलब्धि Madhu āsrava Labdhi or घृताश्रवलब्धि Ghritāsrava Labdhi or Ikshu-rasāsrava Labdhi इक्षुरसाश्रवलब्धि or with अमृताश्रवलब्धि Amritāsrava Labdhi becomes as pleasing as the taste of sweet-meats or of clarified butter or of the juice of sugar-cane or of nectar.

Or, bad insipid food obtained in his utensil becomes as pleasant as the taste of milk, sweet-meats, clarified butter, the juice of sugar-cane or of nectar.

20 **Kotthaya buddhi** कोट्ठय बुद्धि **Koshtaka buddhi Labdhi** कोष्टकबुद्धिलब्धि A Yogi or an ascetic possessing Koshtaka buddhi Labdhi has the faculty of securely storing up his knowledge without losing or forgetting even a small item of it like corn collected in a granary, even after a long time.

21 **Payanusari** पयाणुसारी **Padanusari Labdhi** पदानुसारि लब्धि Under the influence of this labdhi, a Yogi or an ascetic is able to have a comprehensive knowledge of all the verses in a book after learning a quarter-verse of it from his preceptor

or by hearing only a quarter-verse, he is able to have a full comprehensive knowledge of all the remaining verses.

Padānusāri Labdhi is either अनुश्रोत पदानुसारिणी Anusrota-padānusārini or प्रतिश्रोतपदानुसारिणी Pratisrota-padānusārini or it is उभयपदानुसारिणी Ubhaya-padānusārini.

22 **Biya buddhi बीयबुद्धी Bija-buddhi Labdhi बीजबुद्धि लब्धि** Under the influence of this labdhi, a Muni मुनि a sage, on knowing one meaning of a verse, by the destruction of the knowledge-obscuring Karmas, is able to know numerous mean--ings of that verse or of other verses previously unheard of. This faculty is possessed in a large of cases by persons who are to be Ganadhara गणधर Chief disciples of a Tirthankara. For instance, under the benign influence of this labdhi a Gaṇadhara, on receiving an explanation of Tripadi त्रिपदि a combination of three syllables Utpāda उत्पाद Vyaya व्यय and Dhrauvya ध्रौव्य, is enabled to compose the Twelve Aṅgas and the contained fourteen Puvas.

23. **Teyaga तेयग Tejolesya Labdhi तेजोलेश्यालब्धि.** By the intensive power of this labdhi an individual, under the strong impulse of violent anger, is able to burn away living beings and other objects existing within a range of many Yojans by powerful radiant rays emmitting from his mouth.

When Sramana Bhagavān Mahāvira was sojourning at कूर्मग्राम Kūrma-grāma, a young hermit named वैशिकायिन Vaisikāyina, who was naturally well-behaved, amiable and of a forbearing disposition, was practising penance, out-side the village, at mid-day by remaining bare-bodied in the scorching heat of the Sun, with his arms raised up and his gaze steadily directed to the disc of the Sun, and keeping his long well-grown braid of matted hair loose in the air.

Gosāla Mankhaliputra on seeing the hermit, went to him and very loudly asked him "Are you any well-known ascetic or a resting place for lice? Are you a female or a male? I

cannot understand what you are. Oh! what an image of tranquility!' The indulgent hermit was perfectly quiet. Gosāla then asked him repeatedly and began to ridicule him. The fire of intense anger stirred up by the abusive words of Gosāla addressed to the peace-loving hermit, was roused up like the fire produced by briskly rubbing pieces of sandal-wood and the hermit set free तेजोलेश्या Téjolésyā towards Gosāla for the purpose of burning him. Gosāla at once ran away to Sramana Bhagavān Mahāvīra who saved his life by the instantaneous use of its rival, Sīta-lésyā शीतलेश्या.

On seeing the miraculous powers of Sramana Bhagavān Mahāvīra, the hermit वैशिकायिन Vaisikāyina immediately went to him and imploringly said "My worshipful lord! I did not know that he was your disciple, you will, therefore, be pleased to forgive this offence of mine." So saying, he went away.

24. **Aharaga आहारग Aharaka Labdhi आहारक लब्धि** An ascetic with Ābāraka labdhi is able to prepare a body Ābāraka body आहारकशरीर from Ābāraka (assimilative) molecules and to elongate this body in the form of a big rod many thousands of miles long and as broad as the width of the body, with spokes like the spokes of a churning rod, so as to reach the presence of an existing Tirthankara for the purpose of seeing the splendour of the Tirthankara's exalted position or for the purpose of obtaining an explanation about some intricate questions.

This labdhi is attainable only by मुनि Muni-Sages well-versed in all the fourteen Pūrvas.

25. **Siya-lesya सीयलेश्या Sita lesya Labdhi शीतलेश्या लब्धि** An ascetic with Sīta-lèsyā labdhi nullifies the extremely violent deadly effects of its rival, Tèjo-lèsyā, like an abundant supply of water used for extinguishing a very small fire.

26. **Veuvvideha Laddhi वेउब्विदेहलद्धी Vaikurvikadeha Labdhi वैकुर्विकदेह लब्धि** A Yogi or an ascetic with this labdhi

is able to assume various forms. The kinds of Vaikurvika-dèha labdhi are:—

a. अणुत्ववैक्रियलब्धि **Anutva-vaikriya Labdhi** A Yogi or an ascetic with Aṇutva-vaikriya labdhi is able to produce a body so small that it will enter a minute hole in a tiny fibre of a lotus and to enjoy the pleasures of the happiness of a Cakravartin there.

b. महत्ववैक्रियलब्धि **Mahatva-vaikriya Labdhi** With this labdhi a Yogi or an ascetic is able to produce a body larger than that of Mount-Mèru.

c. लघुत्ववैक्रियलब्धि **Laghutva-vaikriya Labdhi** With this labdhi a Yogi or an ascetic is able to produce a body lighter than the wind.

d. गुरुत्ववैक्रियलब्धि **Gurutva-vaikriya Labdhi** With this labdhi a Yogi or an ascetic is able to produce a body harder than वज्र Vajra, Adamant, which becomes irrisistible even for Indra.

27. **Akkhina-mahanasi** अक्खीणमहानसी. **Akshina-mahanasi Labdhi** अक्षीणमहानसीलब्धि With this labdhi a Yogi or an ascetic is able to feed to satisfaction thousands of persons with food material brought by him (in his dish) by begging. The food material is not consumed till the moment that he himself takes his meal. When, however he takes his food, the food material becomes used up With this Akshīṇa mahānasi labdhi Indrabhūti Gautama was able to feed to satisfaction fifteen hundred hermits who had become his disciples during his return from अष्टापदगिरि Ashtāpada-giri, from a small quantity of पायसान्न Pāyasānna-Rice-pudding just sufficient for himself, brought by begging from a neighbouring village.

28. **Pulaya** पुलाया **Pulaka Labdhi** पुलाकलब्धि A Yogi or an ascetic with Pulāka labdhi possesses the strength of defeating a Cakravartin, at the time of doing service to the community.

In addition to the लब्धि **Labdhis** mentioned above, there are some other labdhis. They are:—

1. **Prapti Labdhi** प्राप्तिलब्धि Under the influence of this labdhi, a Yogi or an ascetic although sitting in a squatting posture on ground, possesses the ability of touching the topmost portion of Mount-Méru or the Solar planetary system

2. **Prakamya Labdhi** प्रकाम्यलब्धि A Yogi or an ascetic with this labdhi, has the power of walking on water as if on solid ground, and he can dive in and out on ground as if on water.

3. **Isitva Labdhi** ईशीत्वलब्धि A Yogi or an ascetic with this labdhi possesses the power of assuming the lordship of the three worlds, and of enjoying the splendour of an Indra, a Cakravartin or of a Tirthamkara.

4. **Vasitva Labdhi** वशित्वलब्धि A Yogi or an ascetic with this labdhi possesses the power of subdugating all creatures.

5. **Apratighatitva Labdhi** अप्रतिघातित्वलब्धि A Yogi or an ascetic with this labdhi possesses unobstructively thru mountains.

6. **Antardhan Labdhi** अंतर्धानलब्धि A Yogi or an ascetic with this labdhi makes his form invisible.

7. **Kama-rupatva Labdhi** कामरूपत्वलब्धि A Yogi or an ascetic with this labdhi possesses the ability of assuming various forms simultaneously

8. **Kara-patra-Ahara-pani Labdhi** करपात्रआहारपाणीलब्धि A Yogi or an ascetic with this labdhi has the faculty of retaining in the cavity of the two hands formed by bringing the hands together for the reception of food and drink material, a large amount of food and drink material in the hands, so that not a particle or a drop will fall down. If water measuring thousands of water-pots or even an ocean were poured into

the cavity of his two hands the level of water will rise high and higher, but not a drop will fall down.

Śréyānsa Kumāra श्रेयांसकुमार poured sugar-cane juice measuring one hundred and eight water-pots into the cavity of the hands of Tirthamkara Bhagavān Śhree Rishabha-dèva, but not a drop fell down from his hands although it was sugar-cane juice.

Śramana Bhagavān Mahāvīra had a vow of using the cavity of the hands as the receptacle for the taking of his food and drink materials. He was receiving food and drink materials into the cavity of his hands on the day of breaking fasts.

No one else except a Tirthamkara or an ascetic with this labdhi is authorised to use the cavity of his hands as the receptacle for the taking of his food and drink materials.

Persons with this labdhi are not met with during the present era, and so, taking of food and drink materials into the cavilty of the hands is not permissible.

If an individual, not possessing this labdhi, undertakes to use the cavity of his hands as the receptacle for the taking of food and drink materials, while taking meals, particles of food or drops of drink-material must necessarily fall to the ground and this method will lead to a series of undesirable consequences.

9. **Mano-bali Labdhi** मनोबलीलब्धि A Yogi or an ascetic with this labdhi possesses the supernatural power of acquiring a knowledge of all the Scriptures, within twenty-four minutes at the utmost, by the subsidence and destruction of knowledge-obscuring Karmas.

10. **Vag-bali Labdhi** वाग्बलीलब्धि a Yogi or an ascetic with this labdhi acquires the ability of reciting all the Scriptures within twenty-four minutes and of loudly speaking out all

the words, syllables and verses with due accent in such a way that the voice is not tired out.

11. Kaya-bali Labdhi कायबलीलब्धि A Yogi or an ascetic with this labdhi, acquires such immense strength by the destruction of strength-obstructing Karmas that he is not fatigued by remaining in कायोत्सर्ग Kāyotsarga absolutely renouncing the body even for one year or longer like Bāhubali बाहुबलि.

12. Prajna Sramana Labdhi प्राज्ञश्रमणलब्धि Under the influence of this labdhi, a Yogi or an ascetic acquires a development of highly extensive talent by the subsidence and destruction of a number of knowledge obscuring Karmas, propagates the meanings of the Scriptures, like supremely learned saints who are well-versed in the fourteen Pūrvas, although he himself has not studied the twelve Aṅgas and the fourteen Pūrvas and becomes very clever, even in extremely intricate subjects.

विद्याधरमुनि Vidyādhara Munis, ascetics possessing विद्याधर लब्धि Vidyādhara labdhi have such a powerful strength of their learning that even though they have studied only ten Pūrvas, they sketch images of gods with their rings on mirrors on the walls of their dwelling-places and thru the medium of Rohanī-prajnapti Vidyā रोहणीप्रज्ञप्तिविद्या they decide about events of past, present and future, by receiving correct explanations from the images.

Those who are capable of attaining Siddhi सिद्धि Salvation are called भवसिद्ध Bhava Siddha.

Only भवसिद्ध Bhava Siddha individuals can expect to attain the Labdhis described above.

Out of the twenty-eight labdhis mentioned before, Bhava Siddha females can have eighteen labdhis only, except the ten undermentioned labdhis viz 1. Arihanta Labdhi. 2. Cakravarti Labdhi. 3. Vāsudèva Labdhi. 4. Baladéva Labdhi 5. Sambhinna

Srota Labdhi. 6. Vidyā Cāraṇa Labdhi. 7. Pūrva Labdhi. 8. Gaṇadhara Labdhi. 9. Pulāka Labdhi and 10. Āhāraka Śarira Labdhi.

The fact that Tirthamkara Shreē Mallināth Bhagavān attained the exalted status of a Tirthamkara, when she was a female, is only a strange occurrence.

अभव्य Abhavya individuals-males and female, incapable of Salvation cannot attain the 11. Kévali Labdhi. 12. Rijumati Labdhi. 13. Vipula-mati Labdhi. 14. Madhu āśrava Labdhi and 15. Kshirāśrava Labdhi in addition to the ten labdhis mentioned above. They may or may not attain the remaining thirteen labdhis.

It appears from the short account of the Labdhis given here, that individuals with these labdhis possess immense supernatural powers. The public at large see their wonderful effects.

Some individuals adore evil spirits and kill a number of living beings with the object of acquiring these Labdhis, but they do not attain these supernatural powers.

It is the belief of Jaina canonical writers that these labdhis are acquired quite naturally without any desire or any effort by strictly observing शुद्ध चारित्र Śuddha Cāritra, blameless Right Conduct only for the welfare of one's soul without longing for pleasures of this world or of the next, by purification of the inclinations of the mind, speech and body, and by purification of the Soul by severe austerities.

Those who have acquired these labdhis, do not make use of them either for their benefit or happiness. They make use of these powers chiefly for the benefit of others or for the welfare of the community.

Gaṇadhara Mahārāja Indrabhūti Gautama had a large majority of these labdhis during the latter portion of his life, after his association with Śramaṇa Bhagavān Mahāvirā.

Although Ganadhara Bhagavān Indrabhūti Gautama had extensive knowledge of many Śastras and possessed many wonderful लब्धि Labdhis, Natural acquisitions, he was greatly devoted to Śramaṇa Bhagavān Mahāvīra. His love for his Guru was unique, and he was always prepared to act in accordance with his orders. He was never engaged in any important undertaking without the consent of Śramaṇa Bhagavān Mahāvīra. He invariably, immediately and joyfully executed whatever orders were given and no matter at whatever time these orders were given. He not only did not have the slightest idea in the remotest corner of his Soul, that the execution of the orders of Śramaṇa Bhagavān Mahāvīra would, in any way, be detrimental to his exalted position, but he used to make himself sure by repeated questioning to Śramana Bhagavān Mahāvīra whether the explanation acquired by himself about the nature of objects was strictly in accordance with the usage of the canonical knowledge or not. He never had the slightest idea in his mind that whatever he knew was quite appropriate and that there was no need for having an explanation from the Venerable Ascetic. He was never proud of his knowledge.

By knowing what relation existed between the soul of Gaṇadhara Mahārāja Indrabhūti Gautama and that of Śramaṇa Bhagavān Mahāvīra during his privious life, we shall have a good deal of important material to think about. Because, if an individual comes in contact with another individual, under any unexpected circumstances, it is surprising to see how they invariably meet in future lives.

Śramaṇa Bhagavān Mahāvīra sent Indrabhūti Gautama to a farmer, for the purpose of instructing him in religion. The ever-obedient Gaṇadhara, immediately on receiving the order from the Venerable Ascetic, went to the farmer, preached him his duties and initiated him into his Order of Monks.

When Gaṇadhara Mahārāja Indrabhūti Gautama was ready to take the newly-made farmer-ascetic to Śramaṇa

Bhagavān Mahāvīra, the farmer-ascetic asked Indrabhūti Gautama "Where are you taking me now?" Indrabhūti Gautama said "To my preceptor." The farmer-ascetic said "Have you a preceptor also? You appear to be so glorious, what must, then, your preceptor be like? Now let go on and let us go quickly to him." So saying, he went on with the Gaṇadhara Mahārāja. As the farmer-ascetic approached the Samavasarana where Śramana Bhagavān Mahāvīra was preaching, he was wonder-struck with the beauty of the Samavasarana and with the grandeur of the prosperity of the Venerable Ascetic who was respectfully attended upon by millions of gods and demi-gods, and he thought within himself "How great must be the preceptor of my Guru who has been enjoying such divine happiness? I am very fortunate that I got this opportunity of seeing Him."

With these noble ideas uppermost in his mind, the farmer-ascetic entered the Samavasarana, came to its central portion where Śramana Bhagavān Mahāvira was preaching, and as soon as he saw the Venerable Saint, a feeling of animosity of previous life towards Śramana Bhagavān Mahāvīra reigned supreme and he asked Ganadhara Mahārāja Indrabhūti Gautama. "Where is your Guru?" He replied "The Venerable Saint sitting in the centre is my Guru and also your's."

The farmer-ascetic, then, said "If he is your Guru, I have nothing to do with this Dikśā. I d'ont want your Dikśā. My art of cultivation and my family, is good for me." So saying, he left the ascetic's costume there, went away, and resumed his work at the plough.

Ganadhara Indrabhūti Gautama, then, asked "My worthy lord! I am really astonished to see that he had malice towards your Venerable Self who is the gladdener of the three worlds. O lord! why did he leave off the चारित्र धर्म Cāritra Dharma- the duties of an ascetic, accepted by him, as soon as he saw you?

Śramaṇa Bhagavān Mahāvīra said "O Gautama! The soul of the lion whom I killed during my Bhava as Triprishtha Vāsudéva has, during this life, become the farmer. You were my charioteer during that Bhava, and you pacified with sweet words, the lion who was burning hot with anger, at death time. From that time on-ward, he became hostile to me and affectionate towards you and therefore, you were sent by me for the purpose of instructing him in religion."

Information about the relation of the soul of Śramana Bhagavān Mahāvīra with the soul of Ganadhara Mahārāja Indrabhūti Gautama, during interevning Bhavas-from his existence as the charioteer of Triprishtha Vāsudéva till his appointment as the chief Ganadhara of Śramana Bhagavān Mahāvīra during the latter's twenty-seventh Bhava and about the meritorious deeds he must have done during hisf uture lives, for the attainment of the exalted position of a Gaṇadhara to a Tirthamkara, is not available.

The association of the soul of Śramana Bhagavān Mahāvīra with that of the farmer, commenced during his previous sixteenth Bhava.

The soul of Śramana Bhagavān Mahāvīra, during his sixteenth previous Bhava, was born as a son named विश्वभूति Viśvabhūti to queen धारिणी Dhāriṇi of crown-prince Visākhābhūti of King Viśva-nandi of Rājagriha.

When Muni Viśvabhūti, who had accepted चारित्रधर्म Cāritra Dharma, the duties of an ascetic, and was practising severe austerities, passed on a begging-tour after a continuous fasting of one month, by the place where his cousin Kumāra Viśākhānandi, who had gone to Mathura on his marriage occasion had encamped with his large number of servants and retinue, he was much harassed by ridicule and taunts by Viśākhānandi and his servants, on the emaciated condition of his body caused by continuous fasting and sever austerities, when he fell down

by coming in collision with a running cow and this event sowed the seed of great animosity between the two princes.

Becoming enraged by the derision and taunts from विशाखानंदी Viśākhānandi and his servants, Muni Viśvabhūti took an oath of killing Viśākhānandi. The soul of Viśvabhūti became Triprishtha Vāsudéva, during the previous eighteenth Bhava of Śramana Bhagavān Mahāvīra and Visakhānandi was born as the lion whom Triprishtha Vāsudèva killed. The soul of Viśākhānandi degraded himself considerably by vile derision and mean tauntings, without any cause. It is important to notice how a soul degrades himself in ever-increasing succession. One cannot imagine at what low level a soul will stop in its down-ward motion, when once the soul becomes, the enjoyer of a degraded condition and how inevitably he suffers the terrible evil consequences incidental to that degraded state. How disastrous become the evil consequences of even a small mistake? After wandering miserably thru a number of future lives, the soul of Prince Viśakhānandi was born as a farmer. Had it not been for the mercy of Śramana Bhagavān Mahāvīra towards him, the duration of his existence in this Samsāra would not have become limited. It was also thru the grace of the Venerable Ascetic, that Ganadhara Mahārāja Indrabhūti Gautama initiated the farmer into his Order of Ascetics. The Farmer-ascetic acquired सम्यक्त्व Samyaktva, Right Belief by excellent meritorious ideas in his mind on his way, when he was being led to Samavasarana by the Ganadhara Mahārāja and his existence in Samsāra became thereby limited. This is an excellent example of the mercy of Śramana Bhagavān Mahāvīra. He had compassion for the welfare of his enemy on account of his love of universal affection for all living beings.

Although Ganadhara Mahārāja Indrabhūti Gautama had reached a high stage of spirituality, he never spared any pains in assiduously practising severe austerities. He had a firm belief in the external and internal penance as the means

of spiritual advancement of the Soul and he possessed unswerving faith in that belief. He always had a two-days fasting and on the third day, he took very meager diet, still his body was plump and magestic.

When Śramana Bhagavān Mahāvīra came to Priśta Campā Nagari पृष्टचंपानगरी, both the princes Sāla साल and Maha Sāla of the King of Priśta Campā Nagari, went to him with a large retinue. On hearing the preaching of the Venerable Ascetic, both the brothers had repugnance towards worldly belongings, so they went home and having entrusted their kingdom to their sister's son Gāngila गांगिल, both of them accepted Dikśā दीक्षा Initiation into his Order of Monks and studied eleven Angas under elderly Sādhus.

One day, with the permission of Śramaṇa Bhagavān Mahāvīra, they returned to Priśta Campā, accompanied by Ganadhara Mahārāja Indrabhūti Goutama, for the purpose of instructing their family-members in spiritual knowledge.

On receiving information about their arrival there, King Gāngila went to give his respects to them, and having reverentially bowed down before Gaṇadhara Mahārāja Indrabhūti Gautama and Munis Sāla and Mahā Sāla, he sat there for the purpose of hearing the preaching.

Ganadhara Mahārāja Indrabhūti Gautama, who, at that time, possessed the four varieties of Right Knowledge viz मतिज्ञान Mati Jnāna, ensitive knowledge; Knowledge acquired by means of the senses and mind. 2. श्रुतज्ञान Śruta Jnāna, Scriptural Knowledge; Knowledge derived from the reading or preaching of scriptures or thru an object known by sensitive knowledge; 3. अवधिज्ञान Avadhi Jnāna, Visual Knowledge, Direct Knowledge of matter in various degrees with reference to द्रव्य Dravya, Subject-matter, क्षेत्र Kśhétra Space, काल Kāla Time and भाव Bhāva, Quality of the object Known; 4. मनःपर्ययज्ञान Manah-paryaya-Jnāna, Mental knowledge, Direct knowledge of another

person's mental activity about matter-which meant a very high degree of spirituality,-then commenced the under-mentioned preaching:—" An individual devoid of the Knowledge of the true nature of the Soul and of other objects in this world is अज्ञ Ajna, Ignorant.

An ignorant man engages himself in unprofitable occupations like a hog in foeces, while a person with superior knowledge, becomes chiefly absorbed in the acquisition of knowledge of the true nature of the Soul, like a हंस Hamsa, a Swan, in मानस सरोवर Mānas sarovara, Mānasa lake-a sacred lake and place of pilgrimage on Mount Kailāsa, whither the wild swans repair in the breeding season at the beginning of the monsoons.

Knowledge which is instrumental in directing one's thoughts, towards the various aspects of मोक्षपद Moksha-pada, the state of Final Beatitude, which alone is the causal element in becoming free from Karmas, that is to say which makes the Soul solely intent on it and identical with it, is superior knowledge and it is a knowledge producing Eternal Bliss, which the Soul failed to acquire from time immemorial.

Knowledge, however embellished with eloquent words and artful language, but devoid of the true nature of the Soul, does not at all contribute to the Happiness of the Soul, because only a very small quantity of this nectar-like knowledge, is capable of destroying the malady of endless Karmas.

Persons intent on making the first objection to a proposition for a controversy, and persons busy with raising objections to it, as well as persons believing in unascertainable objects do not fully attain the knowledge of the true nature of the Soul, like an ox walking round and round an oil-mill; because, such persons chiefly aim at defeating their adversary and obtaining victory over him and hence they consequently do not understand the true nature of objects Besides, by depending on the un-investigated form of an object, without accurately

deciding on the true nature of such objects, one cannot experience, the highly natural knowledge of the Soul. Just as an ox tied to an oil-man, cannot reach any distant land although he has been walking round and round a number of times, in the same way, an individual undesirous of the knowledge of Truth, does not even touch the boundary of essential knowledge, although he may have done studious efforts in other branches of knowledge."

Continuing further, he said,

संझरागजलबुब्बुओवमे, जीविए य जलबिंदुचंचले ।
जुव्वणे य नईवेगसंनिभे, पाव जीव किमयं न बुज्झसि ॥ १ ॥

1. Sanjha rāga jala būbbū ovamé, jivié ya jala bindu cancalé; Juvvaṇé ya naīvéga sannibhé, pāva jiva kimayam na bujjhasi. 1.

संपदो जलतरंङ्गाविलोला यौवनं त्रिचतुराणिदिनानि ।
शारदाभ्रपरिपेशलमायुः किं धनैः कुरुत धर्ममनिन्द्यम् ॥ २ ॥

2. Sampado jala taraṅgā vilolā, yauvanam tri caturāṇi dināni; Śardābhra pari péśala māyuh kim dhanaih kuruta dharmamanindyam. 2.

1. This life is like the colours of the setting Sun, like the bubbles of water or fickle like a drop of water on a blade of grass and youth is like a current of floods in a river. O Wicked Soul! therefore, why do you not become enlightened?

2. Prosperity is unsteady like the waves of water (on a sea), youth lasts for three or four days, and आयुः Āyuh, the duration of life is like the clouds of the monsoons. Then, What is the use of wealth? Therefore, practise the excellent Dharma.

On hearing the preaching King Gaṅgila decided to renounce the world. He entrusted the management of his kingdom

to his son and received दीक्षा Dikśā, Initiation into his Order of Monks with great celebration along with his parents.

At the time of giving Dikśā, Ganadhara Mahārāja Indrabhūti Gautama said.—

युष्माभिर्दीक्षा गृहीता परं शुद्धा पालनीया, शुद्धं संयमं विना मुक्ति नं भवति। एके सिंहतुल्या भूत्वा दीक्षां लात्वा फेरुवत् पालयन्ति, एके जनाः कातराः फेरव इव गृहीतव्रताः सिंहा इव पालयन्ति संयमम्, एके कातराः फेरव इव संयमं गृहीत्वा फेरव इव पालयन्ति, एके सिंहा इव साहसिका व्रतं लात्वा सिंहा इव पालयंति शुद्धं संयमम्। तेन भवद्भिस्तथा चारित्रं यतनया पालनीयं यथा करतलगता मुक्तिश्री भवतां भवति॥ यतः "एगदिवसंपि जीवो, पव्वज्जमुवागओ अनन्नमणो। जइवि न पावइ मुक्खं, अवस्स वेमाणिओ होइ॥ १॥

Yushmābhi r-dikśā grihitā param śuddhā pālaniyā; śuddham sanyamam vinā mukti r-na bhavati / Ēké sinhatulyā bhūtvā dikśām lātvā phéruvat pālayanti, Ēké janāh kātarāh phérava iva grihita-vratāh sinhā iva pālayanti sanyamam, Ēké kātarāh phérava iva sanyamam grihitvā phérava iva pālayanti; Ēké sinhā iva sābasikā vratam lātvā sinhā iva pālayanti śuddham sanyamam / Téna bhavadbhi stathā cāritram yatanayā pālaniyam yathā kara tala gatā mukti-shree bhavatām bhavati / Yatah—Ēga divasam pi Jivo, pavvajjamuvāgao ananna-mano; Jai vi na pāvai mukkham, avassa vèmānio hoi. 1.

"You have taken Dikśā, but it must be observed in its purity. There is no मुक्ति Mukti, Liberation without pure संयम Sanyama, Self-control. Some persons taking Dikśā bravely like a lion, observe it like a jackal, some timid persons having taken the vows like jackals observe the संयम Sanyama, Self-control, like lions, some timid persons having taken the vows like jackals observe them like jackals, while some persons, bold

like lions having taken the vow, observe the pure संयम Sanyama Self-control, like lions. Therefore, You should so carefully observe the चारित्रं Cāritram, the duties of an ascetic, that the wealth of मुक्ति Mukti, Liberation comes into the palms of your hands.

Because—If a person, devoutly intent for प्रव्रज्या Pravrajyā Religious Mendicancy even for one day, does not attain मोक्ष Moksha, Liberation, he certainly becomes a वैमानिक देव Vaimānika déva-a kind of celestial being."

Ganadhara Mahārāja Indrabhūti Gautama then started to meet Jinèśvara Bhagavān Mahāvīra at चंपानगरी Champā Nagari accompanied by Sāla, Mahāsāla, Gangila and both his parents. i-e his father पिठर Pithara and his mother यशोमती Yaśomati.

On their way, Sāla and Mahāsāla thought "My sister, her husband and her son are very fortunate that they gave us kingdom and now they gave us all-blissful चारित्रधर्म Chāritra Dharma, the duties of an ascetic."

All the five viz 1 Sāla 2 Mahāsāla 3 Gāngila 4 Pithara, पिठर the father of Gāngila and 5 Yaśomati यशोमती the mother of Gāngila, while on their way to Champā Nagari, in the company of Ganadhara Mahārāja Indrabhūti Gautama, were deeply engaged in undermentioned speculations:—

१. जातश्चैको मृतश्चैको एको धर्मं करोति च ।
प्रायं स्वर्गसुखे जीवः श्वभ्रे गच्छति कः समम् ॥ १ ॥

1. Jāta ścaiko mritascaiko, éko dharmam karoti ca;
Prāyam svarga sukhé jīvah śvabhré gacchati kah samam.

1. A person is born alone, dies alone, does meritorious deeds alone, and with whom does he, in all probability, go to hell or for the enjoyment of the happiness of the स्वर्ग Svarga. Heavesn

२. मूढाः कुर्वन्ति ये मे मे, वपुः पुत्रगृहादिकम् ।
तेऽपि त्यक्त्वा नरोऽगाधे मज्जन्ति भवसागरे ॥ २ ॥

2. Mūdhāh kurvanti yé mé mé, vapuh putra grihādikam; Té pi tyaktvā naroagādhé majjanti bhava sāgarè.

2 Body, progeny, property etc, which ignorant persons, consider as "Mine" even these things having left them, drown them into fathomless ocean of life.

३. अन्यो जीवो भवेद्यत्र देहात्तत्र गृहादिकम् ।
कथमेतन्मदीयं तु मन्यते तत्त्वविद् बुधः ॥ ३ ॥

3. Anyo jīvo bhavédyatra dehāttatra grihādikam; Kathamétan-madiyam tu manyaté tattvavid buddhah. 3.

3 The wise man knowing the essence of real knowledge thinks thus:-Where the जीव Jīva, the Soul is different from the देह Déha, Body, how can property etc, be मदीयं Madiyam "Mine".

४. कुटुम्बधनधान्यादि, सर्वं दुःखसमुद्भवम् ।
देहं च मन्यते यः स्वं कर्म बध्नाति कुधीः ॥ ४ ॥

4 Kutumba dhana dhānyādi sarvam duhkha samudbhavam; Déham ca manyatè yah svam karma badhnāti ku-dhih.

4 Household, wealth, corn etc, all is the source of misery. The wickedly-disposed person who considers the body as his own, acquires evil karmas..

५. एको धर्ममुपार्जनं च विबुधः कृत्वा स्वयं गच्छति
स्वर्गं पापमुपार्ज्यं घोरनरकं दुःखाकरं प्राणभृत् ।
एको दुःखततीमसारमपि भो त्यक्त्वा, च मुक्त्यालयं
तस्मात्त्वं भजता वतो हि शरणं धर्म्मं त्यज स्वं गृहम् ॥ ५ ॥

5. Ēko dharmamupārjanam ca vibudhaḥ kritvá svayam gacchati; Svargam pāpamupārjya ghora narakam duhkhakaram prāṇabhut; Ēko duhkha tatī masāramapi bho! tyaktvā ca muktyālayam; Tasmāttvam bhaja tavato hi śaraṇam dharmmam tyaja svam griham.

5. One wise man having acquired the Karma of meritorious deeds, goes alone to heaven; another creature having acquired the Karma of evil deeds, goes to terrible Naraka which is the mine of misery. One, having abandoned the worthless array of miseries, goes to मुक्त्यालयं Muktyālayam, the place of Salvation. Therefore, seek the shelter of Dharma, in the first place, and abandon your house."

While contemplating on such ideas and becoming absorbed in divine meditation, all the five rose high and higher in spiritual development destroying various Karmas and acquired केवलज्ञान Kévala Jnāna, Perfect knowledge.

When all of them arrived near the Samavasarana समवसरण of Śramaṇa Bhagavān Mahāvīra at चपानगरी Champā Nagari, Ganadhara Mahārāja Indrabhūti Gautama went round three times from left to right, and Sāla, Mahāsāla and others did the same Having done obeisance to the Tīrthamkara, the five, went to the assembly of the Kévalins. Meanwhile Ganadhara Mahārāja Indrabhūti Gautama told them "Look here! do obeisance to परमेश्वर Paraméśvara, the Supreme Lord. Śramaṇa Bhagavān Mahāvīra said "O Gautama, do not be disrespectful towards Kévalins. Gautama Swāmi said "What disrespect has been done by me towards Kévalins? Śramana Bhagavān Mahāvīra said "These Sāla Mahāsāla and others have acquired केवलज्ञान Kèvala Jnāna, Perfect knowledge. Therefore, having got up, censure your own self and sincerely ask pardon from them, who have been initiated by your own hands, and who have already acquired Kévala Jnāna. Ganadhara Mahārāja Indrabhūti Gautama then said, "O venerable sir, I am unfortunate that whoever gets initiation from me, acquires

Kévala Jnānā, but I do not." Śramana Bhagavān Mahāvīra then said "Do not be disappointed, you will also have Kévala Jnāna. He, who worships the images of the twenty-four Tirthamkaras on the अष्टापदगिरि Ashtāpada-giri attains the wealth of Kévala Jnāna, during that very Bhava भव Existence."

When Ganadhara Mahārāja Indrabhūti Gautama was thus thinking about, a celestial voice was heard "The Jinéśvar Bhagavān has said to-day that any human being who climbs up Mount Ashtāpada by his own supernatural power and worships the images of जिनेश्वर Jinéśvaras there, will certainly attain सिद्धिपद Siddhi-pada, the state of Final Beatitude during that life.

On hearing the celestial voice, Ganadhara Mahārāja Indrabhūti Gautama requested Śramana Bhagavān Mahāvīra for permission to go to अष्टापदतीर्थ Ashtāpada Tirtha, the place of pilgrimage on Ashtāpada-giri for the purpose of worshipping the images of Jinéśvara Tirthamkaras there Knowing that by going there, the hermits dwelling there, will be enlightened by Ganadhara Mahārāja Indrabhūti Gautama, a permission to go there was immediately granted to him

Ganadhara Mahārāja Indrabhūti Gautama, became greatly pleased by the permission readily given agreeably with his own desires and he arrived near the Ashtāpada-giri in a moment by a speed as swift as that of the wind, under the influence of चारणलब्धि Cāraṇa Labdhi.

In a moment, he went up the great mountain, entered the magnificent temples of नंदीश्वरद्वीप Nandiśvara dvipa built by भरतमहाराजा the Great King Bharata, and he devoutly worshipped the extremely beautiful images of the twenty-four Tirthamkaras there.

Coming out from the temples, Ganadhara Mahārāja Indrabhūti Gautama, sat under a big अशोकवृक्ष Aśoka Vriksha

Aśoka tree. There he was paid homage by numerous gods, demons and fairies. Numerous gods, demons and fairies gave respectful salutations to him. He then preached them Dharma according to their suitability and he solved their doubts like a Kévalin by his power of reasoning. While preaching, he appropriātely said " Ascetics by severe penance, become so much emaciated that nothing but skin and bones remains on their bodies, their joints become weak, and becoming greatly debilitated, they walk very tremblingly, only by force of life."

On hearing these words वैश्रमणदेव Vaiśramana Déva, (Kubèra कुबेर) the god of **wealth, fortune and prosperity** was astonished, because the body of Ganadhara Mahārāja Indrabhūti Gautama was lustrous like polished gold and it was plump. Kubéra had a doubt about these words and he smiled a little as the words appeared to be inappropriate in his own self.

Ganadhara Mahārāja Indrabhūti Gautama had मनःपर्ययज्ञान Manah Paryaya Jnāna–Knowledge of reading another's thoughts, and having known the mental ideas of Vaiśramaṇa Déva, he solved his doubts during preaching.

He said "The inference about the healthy condition of the body of an ascetic is not governed by an universal rule but it is imperative to restrain the Soul by auspicious meditation. Now, hear the account of the two brothers Pundarika पुंडरीक and Kundarıka कुंडरीक which is as follows:—

There was a king named Mahāpadma महापद्म of पुंडरीकिणी Pundarikiṇi Nagari of पुष्कलावतीविजय Pushkalāvati Vijaya in the महाविदेह क्षेत्र Mahā-vıdéha Kshétra of जंबूद्वीप Jambū-dvīpa. He had two sons named Pūndarika पुंडरीक and Kundarika कुंडरीक by his queen पद्मावती Padmāvati.

On coming to know that his elder son Pundarika had become able to govern the affairs of his kingdom, King Mahāpadma installed him on the throne and he himself accepted

दीक्षा Dikśā. He observed चारित्रधर्म Chāritra Dharma, the duties of a Sādhu, faultlessly, studied the Scriptures carefully, became well-versed, destroyed his Karmas, attained केवलज्ञान Kéval Jnāna, Perfect Knowledge and finally, he acquired मोक्षमार्ग Mōkśha-Mārga, the Path of Final Liberation

One day, both the brothers, Pundarika and Kundarika, on receiving information that some Sādhus had arrived near the town, went there for the purpose of hearing a preaching on religion. The preaching had such a wonderful effect on the mind of Pundarika, that he rose high in spiritual meditation and reached home as an actual ascetic. He called his ministers and addressing his young brother Kundarika in their presence he said "O child! You take the reins of government of our father's kingdom into your own hands. I have been terrified by the miseries of this Samsāra. I have made up my mind to take Dikśā which will relieve me from that bondage. Accept therefore my proposal and act accordingly."

Kundarika replied "O brother! Why are you anxious to keep me engrossed with desires for worldly objects? I have no desire for them. I will also have Dikśā and will cross the ocean of worldly existence

Pundarika pursuaded his younger brother Kundarika a great deal, but he did not believe his advice. Finally, Pundarika addressing Kundarika said - "O brother! The organs of senses are difficult to be conquered. Mind is always unsteady. Youth is the abode of unusual perturbations. Negligence is natural with every living being. Endurance of sufferings and calamities becomes, at times, unbearable. You will have to be firm in your vows, because the observance of the vows of an ascetic is extremely difficult. It is highly expedient for you to take the vows of a Shrāvaka suitable for your duties as a house-holder, to govern your kingdom in accordance with those vows and to take Dikśā, after you have fully passed youth."

Kundarika said "Brother! Whatever you say is quite true. But I must act fully up to my utterances. I will undoubtedly have Dikśā. Saying so, he took Dikśā."

Pundarika was prevented by his ministers and so he continued to govern his kingdom as a house-holder with the ideas of an ascetic.

Kundarika was mortifying his body with various severe penances and he always acted strictly in accordance with established usage. He was very popular with his companian Sādhus.

One day, however, near the approach of spring-time, the mind of Kundarika became wavering. He thought "I have nothing to do with this चारित्रधर्म Cārifra Dharma, the duties of an ascetic. I will accept the kingdom which my brother was offerring me before."

With these ideas supreme in his mind and with a dejected heart, Kundarika went to the capital city of his brother, began to roll, here and there, on a cool bedding of green leaves under a tree in a pleasure-garden, and he tied up his utensils and other articles serviceable for an ascetic life, to the tree, and kept them hanging there. He sent word about his arrival there, to his brother King Pundarika thru the watchman of the garden. The King went there with his minister and bowed down before him.

On seeing the bedding of green leaves and all his belongings hanging on the tree, the King inferred that his brother Kundarika had left off Cāritra Dharma. Addressing his minister, King Pundarika said "Perhaps you remember that I tried to prevent Kundarika when he rashly became ready to take the vows of an ascetic life during his youth. However, even now, I am ready to give him the kingdom but I am only sorry that he has now become ready to waste the चिंतामणिरत्न Cintāmaṇi Ratna the all-wishing precious gem

capable of fulfilling the desires of its possessor, acquired after strictly observing Cāritra Dharma for such a long period. I will only be benefitted, if he governs my kingdom. But he is doing harm to his Soul."

King Pundarika soon entrusted the government of his kingdom to his brother Kundarika as desired by him, presented him with royal insignia and he himself taking the characteristic emblems of an ascetic from Kundarika, took Dikśā with a pure heart.

While starting on a wandering tour from village to village, Pundarika Muni thought "I have fortunately acquired the long-desired यतिधर्म Yati Dharma, the duties of an ascetic. Now it is advisable that I should take the vows in the presence of my Guru." Thinking so, he started to meet his Guru. Going to his Guru, Pundarika Muni took the vows of an ascetic from him and took his meals at the end of a three days' fasting without water.

Having become greatly exhausted by walking fast over a long distance while going to his Guru, eating cold, tasteless, dry food, with blood oozing from his tender feet, Pundarika Muni went into the village with great difficulty, asked for a place to live in for the night and slept on a bedding of grass. During the night, while meditating about meritorious actions and repenting with a pure heart for evil actions done during previous lives, Pundarika Muni died with plump body and was born as a god in Sarvārtha Siddha Vimāna सर्वार्थसिद्धविमान.

Kundarika became a king. His servants began to laugh at him saying that he broke his vow for food like a beggar. Kundarika was greatly enraged with them at heart He thought "I will have extremely savoury dishes for my food, eat them to my entire satisfaction and then, I will kill all who are deriding me." He went, then into the palace, took all varieties of food and drink material filling his stomach right up to the

neck and woke up the whole night, with the object of satisfying his carnal desires. Waking up during night and indigestion of an excessive quality of food and drink-material produced diarrhoea accompanied with vomiting. He suffered agonizing pains. His stomach became full-blown like bellows perfectly filled with air. There was tight blocking up of wind and he had intense thirst. His ministers and others, thinking that the wicked man had broken his vows did not do any medicinal treatment for him and did not allow any one else to do the treatment for him. He was suffering severe pain. He thought "If I, any how, get over this illness, I will have all these officers and their family-members killed brutally in the morning" With such evil ideas, and formidable sentiments of wrath, Kundarika died during the night and was born as a नारक Nāraka, a hellish being in अप्रतिष्टान नरकावास Apratiśtāna Narakāvāsa, a hellish den named Apratiśtāna, in the seventh hell."

"Therefore, O members of the assembly! emaciation or plumpness of the body among strict ascetics is not an essential element. Good meditation is the only causal agent of Blissful life."

Vaiśramaṇa Déva heard attentively the account of Pundarika and Kundarika narrated by Ganadhara Mahārāja Indrabhūti Gautama. He acquired सम्यक्त्व Samyaktva, Right belief from that moment, and becoming glad by the explanation given by Gaṇadhara Mahārāja Indrabhūti Gautama about the doubt lingering in his mind, he bowed down respectfully once more before him and went to his abode.

Having finished the preaching, Gaṇadhara Mahārāja Indrabhūti Gautama remained there, for the night, and in the morning he commenced to get down from the mountain.

When Ganadhara Mahārāja Indrabhūti Gautama was on a pilgrimage to अष्टापदगिरि Ashtāpada-giri, Mount Ashtāpada, fifteen hundred hermits named कोडन्य Kodanya, दत्त Dutta, सेवाल Sèvāla and others, knowing Ashtāpada-giri to be a means

acquiring मोक्ष Moksha, Final Liberation, arrived near the mountain for a pilgrimage there.

Out of these hermits, five hundred hermits observing one day's fasting, and eating green roots and fresh vegetables on the break-fast-day, reached the first मेखला Mékhalā, slope of the mountain. The second batch of five hundred hermits, observing two-day's fasting and eating dry roots on the break-fast-day reached the second slope. And the third batch of five hundred hermits observing three day's fasting and eating dry moss only on the break-fast-day reached the third slope of the mountain. Being unable to ascend higher, the three parties stopped respectively at the first, second and the third slope of the mountain.

On seeing Gaṇadhara Mahārāja Indrabhūti Gautama with a lustrous gold-coloured appearance and plump body, going quickly up the mountain, they said amongst themselves "We are thin-bodied still we cannot go further. How will this Muni with bulky body go up the mountain ?"

While they were talking thus, Gaṇadhara Mahārāja Indrabhūti Gautama swiftly went up the mountain and became invisible in a moment like a god. Then they said amongst themselves that this great sage possesses extraordinary super-natural powers, so when he returns here we shall all become his pupils. With this firm determination in their mind, the hermits respectfully kept waiting with close attention for his return there, as for the arrival of a dear relative.

Diksha of Fifteen Hundred Hermits.

The hermits who were waiting there, saw Gaṇadhara Mahārāja Indrabhūti Gautama coming down from the great mountain. As soon as he approached them, they bowed down before him and requested him "O rigorous devotee ! O great Soul ! We all of us are desirous of becoming your disciples,

you will therefore be pleased to favour us by accepting our request. "

Ganadhara Mahārāja Indrabhūti Gautama said " May the omniscient Lord Śramana Bhagavān Mahāvīra-dèva be your Guru गुरु Preceptor. "

The hermits persistently insisted upon him to give them दीक्षा Dikśā, Initiation into his Order of Monks there and then, and to make all of them his own disciples. On account of their excessive eagerness Ganadhara Mahārāja Indrabhūti Gautama gave them Dikśā there on the spot. The gods supplied them all the materials suitable for an ascetic life and all of them started, accompanied by Ganadhara Mahārāja, to meet Śramana Bhagavān Mahāvīra.

Feeding of Fifteen Hundred Hermits.

On their way-when at noon-meal time they arrived at a small village, Ganadhara Mahārāja asked all the Munis " What desirable food shall I bring for you ? " They said " Let us have पायसान्न Pāyasānna, Rice boiled in milk. "

Ganadhara Mahārāja Indrabhūti Gautama, then, brought from the village क्षीर Kshira, Rice boiled in milk, just sufficient for his own use, ordered all the hermits to arrange themselves for dinner and said " You do your break-fast with this पायसान्न Pāyasānna, Rice-boiled in milk. "

All the hermits thought simultaneously—How will such a small quantity of क्षीर Kshira, Rice-boiled in milk, be sufficient for all of us ? " But with the prudent judgment of strictly obeying the commands of the Guru, all the hermit-disciples arranged themselves to take their break-fast-meal on their own seats without entertaining any doubt or without asking about any thing.

Ganadhara Mahārāja Indrabhūti Gautama, first fed all the hermit disciples to satisfaction from the quantity of क्षीर Kshira

he had brought from the village, under the supernatural power of महानसलब्धि Mahānasa Labdhi and then he himself took his meals. All the newly-initiated hermit-sādhus were greatly astonished.

When the hermit-sādhus were taking their meal, the five hundred hermits who took only dry moss on their break-fast-day acquired केवलज्ञान Kévala Jnāna, Perfect Knowledge while contemplating thus—We are very fortunate in acquiring Śramaṇa Bhagavān Mahāvīra Paramātmā the father of the world, as our worthy preceptor in religion. Besides we are, in every way, lucky in acquiring this Muni as our instructor who is just like a father to us.

The second batch of hermit-sadhus including दत्त Datta, acquired केवलज्ञान Kévala Jnāna on seeing the splendour of the watchmen of Śramana Bhagavān Mahāvīra.

The third batch of hermit-sādhus acquired केवलज्ञान Kévala Jnāna, . Perfect Knowledge, as soon as they saw Śramana Bhagavān Mahāvīra from a distance,

They then went three times from left to right round Śramaṇa Bhagavān Mahāvīra and when they were going towards the assembly of Kévalins, Gautama Ganadhara said "Give respectful salutations to the Venerable Saint."

Śramana Bhagavān Mahāvīra, there upon, said "O Gautama ! Do not be disrespectful towards Kévalins. On hearing these words, Ganadhara Mahārāja Indrabhūti Gautama asked pardon of the Kévalins.

Ganadhara, Mahārāja Indrabhūti Gautama, again had the following idea in his mind, at that time—"I will not positively have सिद्धिपद Siddhi-pada, the abode of Final Liberation during this life. I have, still many severe evil Karmas left with me. These great sages are fortunate that though they have been only recently initiated by me they acquired केवलज्ञान Kévala Jnāna, Perfect Knowledge, in a moment.

On seeing Ganadhara Mahārāja Indrabhūti Gautama contemplating thus, Śramaṇa Bhagavān Mahāvīra asked "Gautama! Whose word is trustworthy? Is it of Tīrthaṃkaras or of a god? Ganadhara Mahārāja Indrabhūti Gautama gently and respectfully said "Of Tirthamkaras."

Śramaṇa Bhagavān Mahāvīra, then consolingly said ' Gautama! Now, do not be impatient. The affection of a गुरु Guru, teacher, towards his pupil is easily vanishable like tender grass growing on split-peas. The affection of a pupil towards his Guru—your affection towards me has become as firm as a matting of wool. Your affection towards me has become very solid by long association with me. Your केवलज्ञान Kévala Jnāna, Perfect knowledge, has thereby become obstructed. It will become manifest only when there is an absence of love and you will then become my equal."

Meeting of Keshi Kumara and Gautama Ganadhara.

केशिगौतमीयाख्यमध्ययनम्

जिणे पासे त्ति णामेणं अरहा लोगपूइए ।
संबुद्धप्पा य सव्वण्णू धम्मतित्थयरे जिणे ॥ १ ॥

तस्स लोगप्पदीवस्स, आसि सीसे महायसे ।
केसीकुमारसमणे, विज्जाचरणपारगे ॥ २ ॥

ओहिनाणसुए बुद्धे, सीससंघसमाउले ।
गामाणुगामं रीयंते, सावत्थिं पुरीमागए ॥ ३ ॥

तेंदुयं नाम उज्जाणं, तम्मी नगरमंडले ।
फासुए सेज्जसंथारे तत्थ वासमुवागए ॥ ४ ॥

1. Jiné Pāsé tti nāménam Arahā logapūié; Sambuddhappā ya savvannū dhamma titthayaré Jiné.

2. Tassa logappadivassa, āsi sisè mahā yasé, Kési kumāra samané, vijjācaranapāragé.

3. Ohi nāṇa sué buddhè, sīsasangha samāulé; Gāmāṇugāmam rīyanté, Sāvatthim puimāgaé,

4. Ténduyam nāma ujjānam tammi nagara mandalé; Fāsué séjja santhārè tattha vāsamuvāgae.

1-4. Arahanta Jina Shree Pārsva Nāth Bhagavān who was Omniscient and whose soul became enlightened by himself and who was the founder of Dharma Tirtha and who was worshipped by the three worlds, and who was the enlightener of the three worlds, had a renowned disciple Kési Kumāra who possessed Sruta Avadhi Jnāna, who was बुद्ध Buddha, the enlightend person who is qualified by good works and Knowledge of the truth for Nirvāna and reveals the true doctrine of Salvation to the world before his decease, who was well-versed in learning and चारित्रधर्म Cāritra Dharma the duties of an ascetic-life. Kési Kumāra wandering from village to village, went to श्रावस्ती Śrāvasti Nagari surrounded by an assemblage of disciples, and put up at a clean dwelling-place in a pleasure garden named तिन्दुक Tinduka, of that town.

अह तेणेव कालेणं, धम्मतित्थयरे जिणे ।
भगवं वद्धमाणु त्ति सव्वलोगम्मि विस्सुए ॥ ५ ॥

तस्स लोगपईवस्स, आसि सीसे महायसे ।
भयवं गोयमे नामं विज्जाचरणपारगे ॥ ६ ॥

बारसंगविऊ बुद्धे सीससंघसमाउले ।
गामाणुगामं रीयंते से वि सावत्थिमागए ॥ ७ ॥

कोट्ठगं नाम उज्जाणं तम्मि नयरमंडले ।
फासुए सिज्जसंथारे तत्थ वासमुवागए ॥ ८ ॥

5. Aha ténéva kāléṇam dhamma titthayaré Jiṇé; Bhagavam Vaddhamāṇu tti savva logammi vissué,

6. Tassa loga paīvassa āsi sīsé mahāyasé; Bhayavam Goyamé nāmam vijjā carana pāragé.

7. Bārasaṅga viū buddhé sīsa sangha samāulé; Gāmāṇu gāmam riyanté sé vi Sāvatthimāgaé.

8. Kotthagam nāma ujjānam tammi nayara mandalé; Fāsué sijja santhāré tattha vāsamuvāgaé

5–8 At that time, Dharma Tirthamkara Jina Bhagavān Vardhamāna Swāmi well-known in all the worlds, and enlightener of the three worlds had a renowned chief disciple named Bhagavān Gautama who was well-versed in learning and चारित्र Cāritra Dharma, the duties of an ascetic-life, who was well-versed in the Twelve Aṅgas and who was बुद्ध Buddha, the enlightened person, who is qualified by good works and Knowledge of the Truth for निर्वाण Nirvāṇa Final Liberation and reveals the true doctrine of Salvation to the worlds before his disease. He, also wandering from village to village, came to श्रावस्तीनगरी Srāvasti Nagari surrounded by an assemblage of disciples, and put up at a clean dwelling-place ina pleasure-garden named कोष्टक Koshtaka, of that town.

केसीकुमारसमणे, गोयमे य महायसे ।
उभओ वि तत्थ विहरिंसु, अल्लीणा सुसमाहिया ॥ ९ ॥

उभओ सीससंघाणं, संजयाणं तवस्सिणं ।
तत्थ चिंता समुप्पन्ना गुणवंताण ताइणं ॥ १० ॥

केरिसो वा इमो धम्मो? इमो धम्मो व केरिसो? ।
आयार धम्मप्पणिही इमा वा सा व केरिसी? ॥ ११ ॥

चाउज्जामो य जो धम्मो, जो इमो पंचसिक्खिओ ।
देसिओ वद्धमाणेणं, पासेण य महामुणी ॥ १२ ॥

अचेलगो य जो धम्मो जो इमो संतरुत्तरो ।
एगकज्जपवन्नाणं, विसेसे किं नु कारणं ॥ १३ ॥

9. Kèsī Kumāra Samané Goyamé ya mahāyasé; Ubhao vi tattha viharinsu allinā susamāhiyā.

10 Ubhao sīsa sanghānam sanjayānam tavassinam; Tattha Cintā samuppannā gunavantānam tainam.

11. Kériso vā imo dhammo? Imo dhammo va kériso? Ayāra dhammappanihi ima vā sā va kérise?

12. Chāujjāmo ya jo dhammo, jo imo pancha sikkhio; Désio Vaddhamāṇénam Pāséna ya mahāmuni.

13. Acélago ya jo dhammo jo imo santaruttaro; Ēga kajja pavanuānam visésé kim nu kāranam.

9–13. Both Kési Kumāra Śramana and Gautama Ganadhara were illustrious personages; both were sojourning there; both had control over their mind, speech and body; both practised deep meditation on the Supreme Soul and profound devotion. The congregation of ascetic-disciples of both these illustrious personages, who had conquered their sensual pleasures, desires, and practised severe austerities, and who were highly virtuous and able to deliver others (from the bondage of Samsāra) had the following doubts in their minds. "What must be the nature of the धर्म Dharma, Code of religious duties with four vows taught by the great sage श्रीपार्श्वनाथप्रभु Shree Pārsva Nāth Prabhu and of the code of religious duties with five vows taught by Śramana Bhagavān Mahāvīra Swāmi and what must be the respective distinction between our आचार Acāra, Rules of conduct, with regard to putting on of dress, eating, keeping of utensils for food etc and

that of the other and what must be reason that in one code अचेलकत्व Acélakatva, Remaining without garments, has been sanctioned, while in the other, putting on of valueable and decorative garments has been ordained, although both are directed towards the accomplishment of one desirable object viz. मोक्षमार्ग the Mokshamārga, the Path of Final Emanafation.

अह ते तत्थ सीसाणं विन्नाय पवितक्किथं ।
समागमे कयमती उभओ केसिगोयमा ॥ १४ ॥

गोयमे पडिरूवण्णू सीससंघसमाउले ।
जेट्ठं कुलमवेक्खंतो तेंदुयं वणमागओ ॥ १५ ॥

14. Aha té tattha sīsānam vinnāya pavitakkiyam; Samāgamé kayamati ubhao Kési-Goyamā.

15. Goyamé padirūvannū sīsa sangha samāulè; Jettham kulamavehkhan to Ténduyam vanamāgao.

14–15 Both Kési Kumāra and Ganadhara Gautama having known the doubtful notions of their disciples, made up their minds for an interview. Gaṇadhara Gautama resourceful of respectful behaviour, went to तेंदुयं Tenduyam Ténduka pleasure-garden accompanied by his assemblage of disciples, disregarding his most excellent order.

केसीकुमारसमणो, गोयमं दिस्समागतं ।
पडिरूवं पडिवत्तिं सम्मं संपडिवज्जती ॥ १६ ॥

पलालं फासुयं तत्थ पंचमं कुसतणाणि य ।
गोयमस्स णिसिज्जाए खिप्पं संपणामए ॥ १७ ॥

16. Késī Kumāra samano Goyamam dissamāgatam, Padirūvam padivattim sammam sampadivajjatī.

17. Palālam fāsuyam tattha panchamam kusa tanāni ya; Goyamassa nisijjāé khippam sampaṇāmaé.

16-17. Kéśī Kumāra Śramana on seeing Ganadhara Gautama coming there, gave him suitable respect, gave him clean grass for bedding and five blades of कुश Kuśa, Sacrificial grass.

During the interview, a number of important questions were asked by Kéśī Kumāra Śramana and they were ably solved by Ganadhara Mahārāja Indrabhūti Gautama. They form the subject of the twenty-third अध्ययन Adhyayana chapter of Uttarādhyayana Sūtra.

Although Kéśī Kumāra was a very competent आचार्य Acārya, Teacher, and he possessed अवधिज्ञान Avadhi Jnāna, Visual knowledge, it is apparent that he entertained very high respect for Ganadhara Mahārāja Gautama Swāmi and this incident gives us a ground for admitting the abundance of supernatural powers of a गणधर Ganadhara, the head of a corporation of ascetics.

Kéśī Kumāra Śramāna was not a गणधर Ganadhara, the head of the congregation of the ascetics of Tirthaṃkara Bhagavān Shree Parśva Nāth but he was a very competent Acārya among his Order of Ascetics. The head of a family of ascetics is called a गणधर Ganadhara, Kéśī Kumāra is also styled as केशिगणधर Kéśī Ganadhara but he was not a Ganadhara He was a very competent Ācārya.

There is some difference in the rules of conduct among the Sādhus of Tirthamkara Bhagavān Shree Pārśva Nāth and the rules of conduct among the sādhus of Tirthamkara Śramaṇa Bhagavān Shree Mahāvīra Swāmi and both the illustrious personages Kéśi Kumāra Śramana and Ganadhara Gautama having come to know that ordinary ascetics of both the Tirthamkaras are likely to have doubts as to whether the rules of conduct followed by themselves were the genuine ones or whether the rules of conduct followed by others were genuine, thought of having an interview with the object of deciding such like questions.

We are inclined to form a high opinion about Gaṇadhara Mahārāja Indrabhūti Gautama for the courtesy shown by him during his interview with Kéśi Kumāra Śramaṇa. The rank of a Gaṇadhara is superior to that of an ordinary Acārya or of an ascetic with Avadhi Jnāna, still Gautama Ganadhara observing polite manners and the decorum of his exalted position, went to Tinduka pleasure-garden where Kéśi Kumāra Śramana had put up. On seeing Gautama Ganadhara coming towards him, Kéśi Kumāra Śramaṇa welcomed him with suitable respect and gave him a seat prepared of five varieties of पलाल Palāla, Straw, and Kuśa grass.

केसीकुमार समणो, गोयमे य महायसे ।
उभओ निसन्ना सोहंति चंदसूरसमप्पभा ॥ १८ ॥

18. Kéśi Kumāra samano Goyamé ya Mahāyasé, Ubhao nisannā sohanti canda sūra samappabhā.

18. Both these illustrious personages Kéśi Kumāra Śramana and Ganadhara Gautama, sitting (near each other) appear beautiful with lustre like that of the Sun and the Moon.

समागया बहू तत्थ पासंडा कोउगा मिगा ।
गिहत्थाण अणेगाओ साहस्सीओ समागया ॥ १९ ॥

देवदाणवगंधव्वा जक्खरक्खसकिन्नरा ।
अद्दिस्साण य भूयाणं आसि तत्थ समागमो ॥ २० ॥

19. Samāgayā bahū tattha pāsandā kougā migā, Gihatthāṇa anégāo sāhassio samāgayā.

2o. Déva dānava gandhavvā, jakkha rakkhasa kinnarā; Addissāna ya bhūyānam āsi tattha samāgamo.

19-20. Many heretics of different faiths came there like antelopes, out of curiosity, and many thousands of house-holders came there. Gods, demons, celestial musicians, यक्ष Yaksha,

Spectral gods, evil spirits किंनर Kinnara, fabulous beings (half man, half animal) in the service of Kubéra and invisible beings assembled there.

When both these illustrious personages met together, the place appeared beautiful as if with the lustre of the Sun and the Moon. Thousands of persons met there for the purpose of seeing the interview. There were some persons desirous of knowing the real essence of Truth and there were some imposters. There were also some gods, demons, celestial musicians, spectral demi-gods, evil spirits and aerials there. It is but natural to expect a multitude of people when illustrious persons meet together. The way in which these two illustrious persons decide the doubts while preserving their mutual self-respect, is worth imitating. The person asking questions was the excellent Śramana Kéśi Kumāra, while the person solving the doubts was Ganadhara Mahārāja Indrabhūti Gautama.

पुच्छामि ते महाभाग! केसी गोअममब्बवी।
तओ केसीं बुवंतं तु गोअमो इणमब्बवी ॥ २१ ॥

21. Pucchāmi té mahābhāga! Kéśi Goamamabbavi; Tao Késim buvantam tu Goamo inamabbavī.

21. Śramana Kéśi Kumāra told Ganadhara Mahārāja Indrabhūti Gautama, O highly blessed One! I (want to) ask you (something). When Śramana Kéśi Kumara said so, Ganadhara Gautama told him thus.

पुच्छ भंते! जहिच्छं ते, केसी गोअममब्बवी।
तओ केसी अणुण्णाए गोअमं इणमब्बवी ॥ २२ ॥

22. Puccha bhanté! jahiccham té Kéśi Goamamabbavi; Tao Kéśi anuṇṇāè Goamam inamabbavi.

22. "O Worthy Sir! ask as you desire." Then having received the permission from Ganadhara Mahārāja Indrabhūti

Gautáma, Śramana Kési Kumāra asked as follows:—

चाउज्जामो अ जो धम्मो जो इमो पंचसिक्खिओ ।
देसिओ वद्धमाणेणं, पासेण य महामुणी ॥ २३ ॥

23. Chāujjāmo a jo dhammo jo imo pancha sikkhio; Désio Vaddhamānénam, Pāsénam ya mahāmuni.

एगकज्जप्पवन्नाणं, विसेसे किं नु कारणं ।
धम्मे दुविहे मेहावी ! कहं विप्पच्चओ न ते ॥ २४ ॥

24. Ēga kajjappavannānam visésé kim nu kāranam; Dhammé duvihé méhāvi! kaham vippachchao na té.

23–24. Mahā-muni Shree Pārśva Nāth Bhagavān, has preached धर्म Dharma, the duties of religious rites (for an ascetic) with four Great Vows (i-e Abstinence from हिंसा Himsā, Injury to animals. 2. Abstinence from अनृत Anruta, Falsehood 3. Abstinence from स्तेय Stéya, Theft; Stealing 4. Abstinence from परिग्रह Parigraha, Property and Śramana Bhagavān Shree Vardhamāna Swāmi has preached Dharma with five Great Vows adding abstinence from मैथुन Maithuna Sexual intercourse as the fourth great vow and making abstinence from परिग्रह Parigraha, Property, as the fifth great vow. The five great vows preached by Śramana Bhagavān Shree Vardhamāna Swāmi are 1 Abstinence from हिंसा Himsā Injury to animals 2. Abstinence from अनृत Anruta, Falsehood 3. Abstinence from स्तेय Stéya, Theft, Stealing 4. Abstinence from मैथुन Maithuna, Sexual Intercourse and 5. Abstinence from परिग्रह Parigraha, Property.

Both were aiming at the accomplishment of one desired object i-e. the attainment of मोक्ष Moksha, Final Liberation, why should, then, there be any difference in the methods advocated by them?

O intelligent person! Is there not any incompatibility in

the two conceptions of religion? Both were सर्वज्ञ Sarvagna. Omniscient, why did they creat this diffeience in conceptions?

तओ केसिं बुवंतं तु गोअमो इणमब्बवी।
पण्णा समिक्खए धम्मं-तत्तं तत्तविणिच्छयं ॥ २५ ॥

पुरिमा उज्जुजडा उ, वक्कजडा य पच्छिमा।
मज्झिमा उज्जुपण्णा उ, तेण धम्मे दुहाकए ॥ २६ ॥

पुरिमाणं दुव्विसोज्झो उ, चरिमाणं दुरणुपालओ।
कप्पो मज्झिमगाणं तु, सुविसोज्झो सुपालओ ॥ २७ ॥

25. Tao Késim buvantam tu Goamo inamabbavi; Pannā samikkhaé Dhammam-tattam tatta vinicchhayam.

26. Purimā ujju-jadā u, vakkajadā ya pacchimā; majjhima ujju-pannā u, téna Dhammé duhā kaé.

27. Purimānam duvvisojjho u, charimānam duraṇupālao; Kappo majjhimagānam tu, suvisojjho supālao.

25. Then, on being thus questioned by Śramana Kéśi Kumāra, Gaṇadhara Mahārāja Indrabhūti Gautama replied—" The essence of Dharma is known by intellect; and intellect alone decides the true nature of Jiva and other principles. The ascetics of the time of Tirthamkara Bhagavān Shree Rishabha-déva, the first Tirthamkara of the present series of twenty-four Tirthamkaras were straight-forward and dull, the ascetics of the time of Tirthamkara Mahārāja Śramana Bhagavān Mahāvīra Swāmi, the last Tirthamkara (of the present era) are crooked and dull, while the ascetics of the time of intermediate twenty-two Tirthamkaras were straight-forward and wise. Hence, the Dharma धर्म, Rules of Conduct (preached for ascetics) were of two kinds.

27. The ascetics of the time of the first Tirthamkara were दुव्विसोज्झो Duvvisojjho दुर्विशोध्यः Durviśodhyah, were not

able to clearly understand the preaching of the Guru (because they were dull-witted) the ascetics of the time of the last Tirthamkara were दुरणुपालओ Duranupālao दुरनुपालकः Duranu pālakah were able to obey the orders (of the Guru) with difficulty, (because they were crooked and dull) while the ascetics of the intermediate twenty-two Tirthamkaras, were सुविसोज्झो Suvisojjho सुविशोध्यः Suvisodhyah, able to understand the preaching easily and were सुपालओ Supālao सुपालकः Sūpālakah able to obey orders of the Guru carefully, as they were straight-forward and wise. Although they were with four vows, they were able to understand and to observe carefully the fifth vow also.

यदुक्तं। नो अपरिग्गहिआए इत्थीए जेण होइ परिभोगो।
ता तव्विरईए च्चिय, अबंभविरइत्ति पण्णाणं॥

Yaduktam

No apariggahiāe itthīé jéṇa hoi paribhogo; Tā tavviraīé chchiya a-bambha viraitti paṇṇānam.

It is said,

A woman, who is अपरिग्रहित A-parigrahita, Not accepted as one's married wife and not accepted as one's परिग्रह Parigraha Household, cannot be enjoyed for sexual intercourse. When the परिग्रहव्रत Parigraha Vrata, the vow of abstinence from holding any belonging is taken, अबंभविरइ Abambhavirai, Abstinence from sexual intercourse, is certainly enjoined."

With this object in view, Mahā-muni Shree Parśvanāth Tirthamkara preached Dharma with four great vows, the first Tirthamkara Bhagavān Shree Rishabha-déva Swāmi, and the last Tirthamkara Śramana Bhagavān Shree Vardhamāna Swāmi, preached Dharma with five great vows. This difference is caused for the benefit of ascetics possessing different प्रज्ञा Prajnā, Standards of intellect, but it is not in connection with the True doctrine. Then Kési Kumāra said,

साहु गोअम! पण्णा ते, छिण्णो मे संसओ इमो।
अन्नो वि संसओ मज्झं, तं मे कहसु गोअमा! ॥ २८ ॥

28. Sāhu Goama! pannā té, chhinno mé samsao imo; Anno vi samsao majjnam, tam mé kahasu Goamā!

28. O Gautama! You are very intelligent This doubt of mine has been removed (by you). I have also another doubt. O Gautama! (please) tell me that.

Śramana Kéśi Kumāra, says so, with relation to ascetics, because such a doubt is not possible with a person equipped with three kinds of Knowledge as he really was.

अचेलगो अ जो धम्मो, जो इमो संतरुत्तरो।
देसिओ वद्धमाणेणं, पासेण य महायसा ॥ २९ ॥

29. A-chélago a jo Dhammo, jo imo santaruttaro; Désio Vaddhamāṇénam Pāsèna ya mahāyasā.

एगकज्जप्पवन्नाणं, विसेसे किं नु कारणं।
लिंगे दुविहे मेहावी! कहं विप्पच्चओ न ते ॥ ३० ॥

30 Ēga kajjappavannānam viśésé kim nu kāraṇam; Lingé duvihé méhāvi! kaham vippachchao na té.

29-30. Tirthamkara Bhagavān Shree Mahāvīra Swāmi preached the institution of अचेलकः Achélakah, Moving about without clothes and the illustrious Tirthamkara Bhagavān Shree Pārśva Nāth has recommended the use of an under-garment and an upper-garment. When both are aiming at the accomplishment of one desired object, what must be the cause of this difference? O wise man! with these लिङ्ग Lingā, Outward signs of two different kinds, does it not appear incompatible to you?

केसिमेवं बुवंतं तु गोअमो इणमब्बवी ।
विण्णाणेण समागम्म धम्मसाहणमिच्छिअं ॥ ३१ ॥

31. Késimèvam buvantam tu Goamo inamabbavi; Vinnāṇéṇa samāgamma dhamma sāhanamicchhiam

31. To Śramana Kési Kumāra asking in this way Gaṇadhara Mahārāja Indrabhūti Gautama replied thus—The Tirthamkaras having ascertained विण्णाणेण Vinnānéna विज्ञानेन Vijnānéna, by Kévala Jnāna, whatever is appropriate for their ascetics, have permitted the use of materials necessary for the fulfilment of their various duties.

The ascetics of the time of Tirthamkara Bhagavān Shree Rishabha-déva Swāmi and of the time of Tirthamkara Bhagavān Shree Vardhamāna Swāmi were not allowed the use of coloured and costly garments, under the fear of their undertaking the preparation of these articles involving the death of many small animalcules during the process or having these articles prepared for themselves by others, because they were crooked and dull. The ascetics of the time of Tirthamkara Bhagavān Shree Pārśva Nāth were straight-forward and wise and hence there was no objection in allowing them the use of such beautiful and costly garments.

पच्चयत्थं च लोगस्स, नाणाविहविगप्पणं ।
जत्तत्थं गहणत्थं च, लोए लिंगप्पओअणं ॥ ३२ ॥

32. Pachchayattham cha logassa nānāviha vigappaṇam; Jattattham gahanattham cha loé lingappaoanam.

अह भवे पइण्णा उ, मोक्खसब्भूअसाहणो ।
नाणं च दंसणं चेव, चरित्तं चेव निच्छए ॥ ३३ ॥

33. Aha bhavé painnā u Mokkhasabbhūasāhaṇo, Nāṇam cha damsaṇam chéva charittam chéva nicchhaé.

32-33 Ascetics are distinguished by the people by the possession of various materials as external signs. Varieties of dressing-apparel have been chosen with due consideration to the observance of concentration of mind and acquisition of Knowledge. The other object of having a distinguishing apparel as an out-ward sign for an ascetic, is for the purpose of reminding him that he is an ascetic, in case of slight aberration of mind. The Tirthamkaras have preached that सम्यक् ज्ञान Samyag Jnāna, Right Knowledge, सम्यग् दर्शन Samyag Darśana Right Perception and सम्यग् चारित्र Samyag Chāritra, Right Conduct, are the means for the attainment of मोक्ष Moksha, Final Liberation. But O Kési Kumāra! the out-ward signs are not the means of Salvation.

साहु गोअम! पण्णा ते, छिण्णो मे संसओ इमो।
अन्नो वि संसओ मज्झं, तं मे कहसु गोअमा! ॥ ३४ ॥

34. Sāhu Goama! pannā té, chhinno mé samsao imo; Anno vi samsao majjham, tam mé Kahasu Goamā!

34. O Gautama! You are very intelligent. This doubt of mine has been removed (by you). I have also another doubt. O Gautama! (please) tell me that.

अणेगाण सहस्साणं, मज्झे चिट्ठसि गोअमा!।
ते अ ते अभिगच्छंति, कहं ते निज्जिआ तुमे? ॥ ३५ ॥

35. Anégāna sahassānam, majjhé chitthasi Goamā!; Té a té abhigacchhanti, kaham té nijjiā tumé?

35. O Gautama! You are standing in the midst of many thousands of enemies and they are advancing towards you. How were they conquered by you?

एगे जिए जिआ पंच, पंच जिए जिआ दस।
दसहा उ जिणित्ता णं, सव्व सत्तु जिणामहं ॥ ३६ ॥

36. Ēgè jié jiā pancha, pancha jié jiā dasa; Dasahā u jinittā ṇam savva sattū jiṇāmaham.

36. When one has been thoroughly conquered, five are conquered, when five have been conquered, ten are conquered; having then conquered the ten kinds of enemies, I conquer many thousands of all the enemies.

सत्तू अ इइ के वुत्ते, केसी गोअममब्बवी ।
तओ केसीं वुवंतं तु, गोअमो इणमब्बवी ॥ ३७ ॥

37. Sattū a i i kè vutté, Kési Goamamabbavi; Tao Késim buvantam tu Goamo ina mabbavī.

37. Kési Kumāra asked Ganadhara Mahārāja Indrabhūti Gautama, Which enemy did you say? When Śramana Kési Kumāra asked him in this way,

Gautama Ganadhara replied thus:—

एगप्पा अजिए सत्तू कसाया इंदिआणि अ ।
ते जिणीत्तु जहाणायं विहारामि अहं मुणी ॥ ३८ ॥

38. Ēgappā ajie sattū, kasāyā indiāni a; Tè jinīttu jahānāyam viharāmi aham Muni.

38. If the आत्मा Atmā, Soul is not conquered, it becomes an enemy; in the same way, the four कषाय Kashāya, Passions if not conquered become enemies, making along with the Atmā, five enemies; similarly the five इन्द्रिआणि Indriāni, the pleasures of the five senses become enemies if not conquered, making the number of enemies as ten. O sage! having conquered those ten enemies properly, I move about unobstructed among these enemies.

N. B. When the afore-said ten enemies are conquered, नोकषायाः No-Kashāyāh Minor passions and all other enemies are conquered. Here, one's Soul has been considered as his own

enemy. Ordinary individuals cannot realize how one's soul becomes his own enemy. So long as one's soul does not accept what is beneficial to him even after thoroughly examining the true essence of what is advantageous to him and what is not, but, acquiring many evil Karmas, goes on increasing his existence in Samsāra, his Soul becomes his own enemy. The subduing of one's Soul and preventing him from acquiring additional evil Karmas, is a herculoean task. Other enemies becomes easily conquerable, only when this one enemy has been thoroughly subdued.

साहु गोअम! पण्णा ते छिन्नो मे संसओ इमो ।
अन्नो वि संसओ मज्झं तं मे कहसु गोअमा ! ॥ ३९ ॥

39. Sāhu Goama paṇṇā té, chhinno mé samsao imo; Anno vi samsao majjham, tam me kahasu Goamā

39. O Gautama ! You are very intelligent. This doubt of mine, has been removed (by you). I have also another doubt. O Gautama ! (please) tell me that

दीसंति बहवो लोए पासबद्धा सरीरिणो ।
मुक्कपासो लहूभूओ कहं तं विहरसी ? मुणी ! ॥ ४० ॥

40. Disanti bahavo loé pāsa baddhā sarīrino, Mukkapāso lahūbhūo kaham tam viharasī ? Muni !

40. In this world, many embodied beings appear to be bound by fetters; O Revered Sage ! how do you move about free from trammels like light wind ?

ते पासे सव्वसो छित्ता निहंतूण उवायओ ।
मुक्कपासो लहूभूओ विहरामि अहं मुणी ! ॥ ४१ ॥

41. Té pāsé savvaso chhittā nihantūṇa uvāyao, Mukkapāso lahūbhūo viharāmi aham Muni !

41. Having cut those fetters in their entirety, and having completely destroyed them (so that they do not appear again) by all available means, O Muni! I move about free from trammels like light wind.

पासा य इति के वुत्ता केसी गोअममब्बवी ।
तओ केसिं बुवतं गोअमो इणमब्बवी ॥ ४२ ॥

42. Pāsā ya iti ké vuttā, Kési Goamamabbavi; Tao Késim buvantam Goamo iṇamabbavi.

42. Śramaṇa Kési Kumāra asked Gaṇadhara Mahārāja Indrabhūti Gautama, "Which fetters did you say?" When Śramaṇa Kési Kumāra asked him in this way, Gautama Gaṇadhara replied thus.

रागदोसादओ तिव्वा नेहपासा भयंकरा ।
ते छिंदित्तु जहाणायं, विहरामि जहक्कमं ॥ ४३ ॥

43. Rāgadosādao tivvā, néhapāsā bhayankarā; Té chhindittu jahā nāyam viharāmi jahakkamam.

43. Severe राग Rāga, Passion; vehement desire, द्वेष Dvésha, Malice, etc and स्नेहपाशाः Snéhapāśāh, the bondages of affection towards one's relatives like sons, parents are terrible fetters. Having cut those ties properly, I move about regularly observing my duties as an ascetic.

साहु गोअम! पण्णा ते, छिन्नो मे संसओ इमो ।
अण्णो वि संसओ मज्झं, तं मे कहसु गोअमा! ॥ ४४ ॥

44. Sāhu Goama! paṇṇā tè, chhinno mé samsao imo; Aṇṇo vi samsao majjham tam mé kahasu Goamā!

44. O Gautama! you are very intelligent. This doubt of mine has been removed (by you). I have also another doubt O Gautama! (please), tell me that.

अंतोहिअप संभूआ, लया चिट्ठइ गोअमा! ।
फलेइ विसभक्खीणं सा उ उद्धरिआ कहं ॥ ४५ ॥

45. Antohiapa sambhuā layā chitthai Goamā; Falėi visa-bhakkhiṇam sā u uddhariā kaham.

45. O Gautama! There is a creeper arising from the inner heart which bears poisonous fruits, How did you, also, uproot that creeper?

तं लयं सव्वसो छित्ता, उद्धरित्तु समूलिअं ।
विहरामि जहाणायं, मुक्कोमि विसभक्खणं ॥ ४६ ॥

46. Tam layam savvaso chhittā, uddharittu samūliam; Viharāmi jahāṇāyam mukkomi visabhakkhaṇam.

46. Having completely cut that creeper and having removed it, alongwith its root, I move about unobstructedly. I have become free from the eating of poison.

लया य इति का वुत्ता, केसी गोअममब्बवी ।
केसीमेवं बुवंतं तु, गोअमो इणमब्बवी ॥ ४७ ॥

47. Layā ya iti kā vuttā, Kėsi Goamamabbavi; Késimėvam buvantam tu Goamo iṇamabbavī.

47. Śramaṇa Kéśi Kumāra asked Ganadhara Mahārāja Indrabhūti Gautama "Which creeper did you say? When Kėśi Kumāra asked him in this way, Gaṇadhara Gautama replied thus:—

भवतण्हा लया वुत्ता भीमा भीमफलोदया ।
तमुद्धित्तु जहाणायं विहरामि महामुणी! ॥ ४८ ॥

48 Bhavatanhā layā vuttā bhīmā bhīmafalodayā; Tamu-ddhittu jahāṇāyam viharāmi mahāmuṇi!

48. The creeper is called भवतृष्णा Bhava Trishnā, Eagerness for worldly existence. It is formidable and it gives rise to terrible evil consequences. Having precisely removed that creeper by the root, O Great Sage! I move about unobstructedly.

साहु गोअम! पण्णा ते, छिन्नो मे संसओ इमो ।
अण्णो वि संसओ मज्झं, तं मे कहसु गोअमा! ॥ ४९ ॥

49. Sāhu Goama! pannā té, chhinno mé samsao imo; Anno vi samsao majjham, tam mé kahasu Goamā!

49. O Gautama! you are very intelligent. This doubt of mine, has been removed (by you). I have also another doubt O Gautama! (please) tell me that

संपज्जलिआ घोरा, अग्गी चिट्ठइ गोअमा! ।
जे डहंति सरीरत्था, कहं विज्झाविआ तुमे? ॥ ५० ॥

50. Sampajjaliā ghorā aggi chitthai Goamā!; Jé dahanti sariratthā kaham vijjhāvia tumé?

50. O Gautama! There are formidable intensely blazing fires which remaining in the body, burn away. How did you extinguish them?

महामेहप्पसूआओ गिज्झ वारि जलोत्तम ।
सिंचामि सययं ते उ, सित्ता नो अ दहंति मे ॥ ५१ ॥

51. Mahāméhappasūāo, gijjha vāri jalottamam; Sinchāmi sayayam té u sittā no a dahanti mé.

51. Having taken the water from the great clouds, I constantly pour the excellent water over those blazing fires. When sprinkled (with water) they do not burn me

अग्गी अ इइ के वुत्ते केसी गोअममब्बवी ।
तओ केसीं बुवंतं तु, गोअमो इणमब्बवी ॥ ५२ ॥

52. Aggí a i i ké vutté, Kési Goamamabbaví; Tao Késím buvantam tu Goamo iṇamabbavi.

52. Śramaṇa Kési Kumāra asked Ganadhara Mahārāja Indrabhūti Gautama " Which fires did you say ? When Śramana Kési Kumāra asked him in this way, Gautama Ganadhara replied thus—

कसाया अग्गिणो वुत्ता, सुअसीलतओ जलं ।
सुअधाराभिहया संता, भिन्ना हु न डहंति मे ॥ ५३ ॥

53. Kasāyā aggino vuttā, suasilatao jalam; Suadharābhíhayā santā, bhinnā hu na dahanti mé.

53 The four कषायाः Kashāyāh, Passions (viz 1 क्रोध Krodha, Anger, 2 मान Māna, Pride, 3. माया Māyā, Deceit and 4. लोभ Lobha, Greed) are said to be blazing fires, and श्रुत Śruta, the preachings of the Scriptures, शील Śila, Celibacy; Abstinence from sexual intercourse, and तपः Tapah, Penance are the water (used for extinguishing the fires). When crushed by subjecting them to the current of Śruta, Śila and Tapah, these blazing fires do not really burn me.

साहु गोअम ! पण्णा ते, छिन्नो मे संसओ इमो ।
अण्णो वि संसओ मज्झं, तं मे कहसु गोअमा ! ॥ ५४ ॥

54. Sāhu Goama ! pannā te, chhinno mé samsao imo; Anno vi samsao majjham tam mé kahasu Goamā !

54. O Gautama ! you are very intelligent. This doubt of of mine has been removed (by you) I have also another doubt O Gautama ! (please) tell me that.

अयं साहसिओ भीमो, दुट्ठस्सो परिधावइ ।
जंसि गोअममारूढो, कहं तेण न हीरसि ? ॥ ५५ ॥

55. Ayam sāhasio bhimo dutthasso paridhāvai; Jamsi Goamamārūdho kaham téna na hīrasi?

55 This reckless, formidable wicked horse, rushes (after wrong path). O Gautama! you are riding that horse. Why are you not led by him (to the wrong path)?

पहावंतं निगिण्हामि, सुअरस्सीसमाहितं ।
न मे गच्छइ उम्मग्गं, मग्गं च पडिवज्जइ ॥ ५६ ॥

56 Pahāvantam niginhāmi suarassi samāhitam; Na mé gacchai ummaggam maggam cha padivajjai.

56. I take hold of the running horse, caught by the reins of श्रुत Sruti, Scriptural knowledge. He does not lead me to the wrong path, but continues to go by the right path.

आसे अ इति के वुत्ते केसी गोअममब्बवी ।
केसीमेवं बुवंतं तु गोअमो इणमब्बवी ॥ ५७ ॥

57. Asé a iti ké vutté, Kési Goamamabbavi; Késimévam buvantam tu, Goamo inamabbavi.

57. Sramana Kési Kumara asked Ganadhara Mahārāja Indrabhūti Gautama "Which horse did you say? When Kési Kumāra asked him in this way, Ganadhara Gautama replied thus.—

मणो साहसिओ भीमो, दुट्ठस्सो परिधावइ ।
तं सम्मं निगिण्हामि, धम्मसिक्खाइ कंथगं ॥ ५८ ॥

58. Mano sāhasio bhimo, dutthasso paridhāvai; Tam sammam niginhāmi dhamma sikkhāi kanthagam.

58. Mind the reckless, formidable wicked horse, rushes on (towards wrong path). I lead that wicked horse for the purpose of teaching him his duties.

साहु गोअम! पण्णा ते, छिन्नो मे संसओ इमो ।
अण्णो वि संसओ मज्झं, तं मे कहसु गोअमा ! ॥ ५६ ॥

59. Sāhu Goama! paṇṇā té, chhinno mé samsao imo; Aṇṇo vi samsao majjham, tam mé kahasu Goamā!

59. O Gautama! you are very intelligent. This doubt of mine has been removed (by you). I have also another doubt. O Gautama! (please) tell me that.

कुप्पहा बहवो लोए, जेहिं नासंति जंतुणो ।
अद्धाणे कह वट्टंतो, तं न नस्ससि गोअमा ? ॥ ६० ॥

60. Kuppahā bahavo loé, jéhim nāsanti jantuno, Addhāṇé kaha vattanto, tam na nassasi Goamā?

60. There are many wrong beliefs in this world which lead people away from the right path, O Gautama! although you are there, why are you not led to the wrong path?

जे अ मग्गेण गच्छंति, जे अ उम्मगपट्ठिआ ।
ते सव्वे विइआ मज्झं, तो न नस्सामहं मुणी ! ॥ ६१ ॥

61. Jé a maggéna gacchanti, jé a ummaga patthia: Té savvé vi ia majjham to na nassāmaham Muni!

61. I know all those who go by the right path and those who are led to the wrong path. O Muni! I am therefore not led to the wrong path.

मग्गे अ इति के वुत्ते, केसी गोअममब्बवी ।
तओ केसीं बुवंतं तु, गोअमो इणमब्बवी ॥ ६२ ॥

62. Maggé a iti ké vutté, Kési Goamamabbavi; Tao Késim buvantam tu Goamo inamabbavi.

62. Śramaṇa Kési Kumāra asked Ganadhara Mahārāja Indrabhūti Gautama "Which path did you say?" When Kési Kumāra asked him in this way, Gaṇadhara Gautama replied thus:—

कुप्पावयणपासंडी, सव्वे उम्मग्गपट्ठिआ ।
सम्मग्गं तु जिणक्खायं, एस मग्गे हि उत्तमे ॥ ६३ ॥

63. Kuppāvayana pāsandi, savvé ummagga patthiā; Sammaggam tu Jiṇakkhyāyam, esa maggé hi uttamé.

64. Heretics, propounding false doctrines, all set out for the wrong path. The doctrine preached by Jinéśvara Bhagavān is the Right Path. That path is therefore excellent.

साहु गोअम! पण्णा ते छिन्नो मे संसओ इमो ।
अण्णो वि संसओ मज्झं, तं मे कहसु गोअमा! ॥ ६४ ॥

64. Sāhu Goama! paṇṇā té, chhinno mé samsao imo; Aṇṇo vi samsao majjham tam mé kahasu Goamā!

64. O Gautama! you are very intelligent. This doubt of mine has been removed (by you). I have also another doubt O Gautama! (please) tell me that.

महाउदगवेगेणं वुज्झमाणाण पाणिणं ।
सरणं गई पइट्ठा य, दीवं कं मन्नसी मुणी! ॥ ६५ ॥

65. Mahā udaga végéṇam vujjhamānāna pāṇiṇam, Saraṇam gaī paitthā ya, divam kam mannasi muṇi!

65. There is an island which is a shelter, a refuge and a fixed residence for creatures carried away, by the force of a great current of water. O Muni! Which island do you think it is?

अत्थि एगो महादीवो वारिमज्झे महालओ ।
महाउदगवेगस्स गति तत्थ न विज्जई ॥ ६६ ॥

66. Atthi égo mahādīvo vārimajjhé mahālao, Mahā udaga végassa gati tattha na vijjaī.

66. There is a lofty and extensive great island in the midst of water, where there is no motion of the force of the large current of water.

दीवे अ इइ के वुत्ते केसी गोअममब्बवी ।
केसीमेवं बुवंतं तु गोअमो इणमब्बवी ॥ ६७ ॥

67. Divé a i i ké vutté Kési Goamamabbavi; Késimévam buvantam tu Goamo inamabbavī.

67. Śramana Kési Kumāra asked Ganadhara Mahārāja Indrabhūti Gautama "Which island did you say?" When Kési Kumāra asked him in this way, Ganadhara Gautama replied thus —

जरामरणवेगेणं वुज्झमाणाण पाणिणं ।
धम्मो दीवो पइट्ठा य, गई सरणमुत्तमं ॥ ६८ ॥

68 Jarā marana végénam vujjhamāṇāna pāninam; Dhammo divo paitthā ya, gaī saranamuttamam

68. जरा Jarā, Old age and मरण Marana, Death, is the current of water carrying away creatures, and Dharma is the island in the ocean, a fixed residence, a refuge and an excellent support.

साहु गोअम ! पण्णा ते, छिन्नो मे संसओ इमो ।
अण्णो वि संसओ मज्झं, तं मे कहसु गोअमा ! ॥ ६९ ॥

69. Sāhu Goama ! paṇṇā té, chhinno mé samsao imo; Aṇṇo vi samsao majjham, tam mé kahasu Goamā !

69. O Gautama! you are very intelligent This doubt of mine has been removed (by you). I have also another doubt, O Gautama! (please) tell me that.

अण्णवंसि महोहंसि, नावा विप्परिधावइ ।
जंसि गोअममारूढो, कहं पारं गमिस्ससि ? ॥ ७० ॥

70 Annavamsi mahohamsi nāvā vippariḍhāvai; Jamsi Goamamārūdho kaham pāram gamissasi?

70. A boat rushes swiftly along the strong current of the water of the ocean, O Gautama! you have mounted that boat How will you reach the other boundary (of the ocean)?

जा उ अस्साविणी नावा न सा पारस्स गामिणी ।
जा निरस्साविणी नावा सा उ पारस्स गामिणी ॥ ७१ ॥

71 Jā u assāvini nāvā na sā pārassa gāmiṇī, Jā nirassāviṇi nāvā sā u pārassa gāmiṇī.

71. The boat which accumulates water is not the one reaching the other boundary, the boat which does not allow water to enter it, however, is the one reaching the other boundary.

नावा अ इति का वुत्ता केसी गोअममब्बवी ।
केसीमेवं बुवंतं तु, गोअमो इणमब्बवी ॥ ७२ ॥

72. Nāvā a iti kā vuttā, Kési Goamamabbavī; Késimévam buvantam tu Goamo inamabbavi.

72 Śramana Kéśi Kumāra asked Ganadhara Mahārāja Indrabhūti Gautama "Which boat did you say? When Kéśi Kumāra asked him in this way, Ganadhara Gautama replied thus.—

सरीरमाहु नावत्ति जीवो वुच्चति नाविओ ।
संसारो अण्णवो वुत्तो, जं तरंति महेसिणो ॥ ७३ ॥

73. Sariramāhu nāvatti, Jivo vucchati nāvio; Samsāro annavo vutto jam taranti mahésino.

73. The body is the boat; the Soul is the boat-man; Samsāra संसार Worldly existence is the ocean; Great sages pass through it.

साहु गोअम! पण्णा ते छिन्नो मे संसओ इमो।
अण्णो वि संसओ मज्झं, तं मे कहसु गोअमा! ॥ ७४ ॥

74. Sahu Goama! panna té chhinno mé samsao imo; Anno vi samsao majjham, tam mé kahasu Goamā!

74. O Gautama! you are very intelligent. This doubt of mine has been removed (by you). I have also another doubt O Gautama! (please) tell me that.

अंधयारे तमे घोरे, चिट्ठंति पाणिणो बहू।
को करिस्सति उज्जोअं, सव्वलोअम्मि पाणिणं? ॥ ७५ ॥

75. Andhayāré tamé ghoré chitthanti pānino bahū, Ko karissati ujjoam savvaloammi pāninam?

75. Many creatures live in dreadful pitch-black darkness, who produces radiant light to the creatures in the whole world?

उग्गओ विमलो भाणू सव्वलोअप्पहंकरो।
सो करिस्सति उज्जोअं, सव्वलोअम्मि पाणिणं ॥ ७६ ॥

76. Uggao vimalo bhānū savva loappahamkaro, So karissati ujjoam savvaloammi pāninam

76. The bright Sun capable of illuminating the whole universe has arisen It illuminates all the creatures in the whole universe.

भाणू अ इइ के वुत्ते, केसी गोअममब्बवी।
केसीमेवं वुवंतं तु, गोअमो इणमब्बवी ॥ ७७ ॥

77. Bhānū a i i ké vutté, Kèsi Goamamabbavi; Késimèvam buvantam tu Goamo iṇamabbavī.

77. Śramaṇa Kési Kumāra asked Ganadhara Mahārāja Indrabhūti Gautama, " Which Sun did you say ? When Kéśi Kumāra asked him in his way, Ganadhara Gautama replied thus —

उग्गओ खीणसंसारो सव्वण्णू जिणभक्खरो ।
सो करिस्सइ उज्जोअं सव्वलोअम्मि पाणिणं ॥ ७८ ॥

78. Uggao khına samsāro savvannū Jina bhakkharo; So karissai ujjoam savvaloammi pāninam.

78. The Omniscient luminous Jina who has destroyed संसार Samsāra, the cycle of mundane existence, has risen. He will enlighten, all the creatures in the whole universe.

साहु गोअम ! पण्णा ते, छिन्नो मे संसओ इमो ।
अण्णो वि संसओ मज्झं, तं मे कहसु गोअमा ! ॥ ७९ ॥

79. Sāhu Goama ! pannā té, chhinno mé samsao imo; Aṇṇo vi samsao majjham tam mé kahasu Goamā !

79. O Gautama ! you are very intelligent. This doubt of mine has been removed (by you). I have also another doubt O Gautama ! (please) tell me that.

सारीरमाणसे दुक्खे वज्झमाणाण पाणिणं ।
खेमं सिवमणाबाहं ठाणं किं मन्नसी ? मुणी ! ॥ ८० ॥

80. Sārira mānasè dukkhé vajjhamānāna pāninam; Khémam sivamanābāham thāṇam kim mannasi ? Muni !

80. O Muni ! which place do you consider as क्षेमं Kshémam affording peace and security शिवं Śivam conferring prosperity, and अनाबाधं Anābādham, free from suffering, to creatures distressed by physical and mental miseries ?

अत्थि एगं धुवं ठाणं, लोगग्गंमि दुरारुहं ।
जत्थ नत्थि जरामच्चू, वाहिणो वेअणा तहा ॥ ८१ ॥

81 Atthi égam dhuvam thāṇam, logaggammi durāruham; Jattha natthi jarā macchū vāhiṇo véana tahā.

81. There is a permanent place in the universe which is hard to climb up, where there is no old age, no death, no disease and no pain.

ठाणे अ इइ के वुत्ते, केसी गोअममब्बवी ।
केसीमेवं बुवंतं तु, गोअमो इणमब्बवी ॥ ८२ ॥

82. Thāné a i i ké vutté, Kési Goamamabbavi; Késimévam buvantam tu Goamo inamabbavi.

82. Śramana Kési Kumāra asked Ganadhara Mahārāja Indrabhūti Gautama, "Which place did you say?" When Kési Kumāra asked him in this way, Gautama Ganadhara replied thus—

निव्वाणं ति अबाहं ति, सिद्धिलोगग्गमेव य ।
खेमं सिवमणाबाहं जं चरंति महेसिणो ॥ ८३ ॥

83 Nivvānam ti abāhanti Siddhi logaggaméva ya; Khémam siva manābaham, jam charanti mahésiṇo.

83. The place which is named निर्वाणस्थान Nirvāna Sthāna. the place of Final Emancipation अबाधस्थान A-bādha Sthāna the place free from hindrance of every kind सिद्धिस्थान Siddhi Sthāna The place of complete attainment of Eternal Happiness and लोकाग्रस्थान Lokāgra Sthāna The place is also called Lokāgra Sthāna because it is located at the top of the Universe and it is the abode of the Souls who have acquired Final Emancipation, is क्षेम Kshéma, affording peace and security, शिव Śiva conferring prosperity and अनाबाध Anābādha, free from

suffering. To which great sages repair (for the attainment of Final Emancipation)

तं ठाणं सासयंवासं, लोअग्गंमि दुरारुहं ।
जं संपत्ता न सोअंति भवोहंतकरा मुणी ॥ ८४ ॥

84. Tam thānam sāsayam vāsam, loaggami durāruham, Jam sampattā na soanti, bhavohanta karā Munī

84. That place is an Eternal abode at the top of the Universe, hard to climb up. Sages desirous of putting an end to the series of mundane existences, do not lament at having reached that place.

साहु गोअम! पण्णा ते, छिन्नो मे संसओ इमो ।
नमो ते संसयातीत, सव्वसुत्तमहोदधी! ॥ ८५ ॥

85 Sāhu Goama ! pannā té, chhinno mé samsao imo, Namo té samsayātīta savva sutta mahodadhi !

85. O Gautama! you are very inteligent. This doubt of mine has been removed (by you). You are free from any doubt (in your mind) and you are fully conversant with all Scriptural knowledge. I bow down before you.

एवं तु संसए छिन्ने, केसी घोरपरक्कमे ।
अभिवंदित्ता सिरसा, गोअमं तु महायसं ॥ ८६ ॥

86. Évam tu samsaé chhinné, Késī ghora parakkamé; Abhivanditta sirasā Goamam to mahāyasam.

86. The highly illustrious Śramana Kési Kumāra, whose doubts were thus removed, respectfully worshipped the world-renowned Ganadhara Mahārāja Indrabhūti Gautama making a low bow with his head.

पंचमहव्वयधम्मं पडिवज्जइ भावओ ।
पुरिमस्स पच्छिमंमि, मग्गे तत्थ सुहावहे ॥ ८७ ॥

87. Pancha mahavvaya dhammam padivajji bhavao; Purimassa pacchhimami maggé tattha suhāvahé.

87. There he sincerely accepted the auspicious Dharma with five great vows, preached by the first and the last Tirthamkara.

केसि गोअमओ णिच्चं, तम्मि आसि समागमे ।
सुअसील समुक्करिसो महत्थत्थ विणिच्छिओ ॥ ८८ ॥

88 Kési Goamao niccham tammi āsi samāgamé, Sua sila samukkariso mahatthattha vinicchhio.

88. During that interview of Śramana Kési Kumāra and Gaṇadhara Gautama Swāmi, the pre-eminence of Right Knowledge and Right Conduct became manifest and questions highly serviceable for the attainment of the Great Object, were decided (for the benefit of ascetics).

तोसिआ परिसा सव्वा, सम्मग्गं समुवट्ठिया ।
संथुआ ते पसीअंतु भयवं केसीगोअम त्ति बेमि ॥ ८९ ॥

89. Tosiā parisā savvā, sammaggam samuvatthiā, Santhuā té pasīantu bhayavam Késī Goama tti bémi.

89. The assembly was pleased; all became busy for the acquisition of the Right Path Both Śramana Bhagavān Késī Kumāra and Ganadhara Mahārāja Indrabhūti Gautama were adored and may both of them confer favour (on us)!"

The wonderful uprightness and freedom from pertinacity on the part of Śramana Bhagavān Késī Kumāra becomes clearly manifest. He accepted Dharma with five great vows, as soon as his doubts were removed by the most correct explanations of Ganadhara Mahārāja Indrabhūti Gautama. People leaving aside their obstinacy on knowing the Truth, have always attained their noble desire and only such persons are deserving

of imitation by the common people because, when illustrious persons leaving aside their obstinacy, accept the truth, common people walking in their foot-steps, engage themselves in the welfare of their Soul.

Ganadhara Gautama and Anand Sravaka

Out of the Śrāvaks श्रावक Jain lay-men with the prescribed vows, those who rise high and higher by very carefully observing their accepted vows, at times, acquire अवधिज्ञान Avadhi Jnāna, Visual Knowledge. Although the ten principal Śravaks of Śramana Bhagavān Mahāvira carefully observed the series of Eleven प्रतिमाs Pratimās, Stages of Spirituality suitable for lay-men and practised very severe austerities, only two of them viz आनन्द् श्रावक Ananda Śravaka and महाशतकजि Mahāśatakaji acquired अवधि ज्ञान Avadhi Jnāna, Visual Knowledge.

Aṇandaji observed his vows for fourteen years with great devotion worshipping images of जिनेश्वर परमात्मा Jinéśvara Paramātmās, the most exalted lords of the Jainas and practising prolonged fasting and other religious ceremonies. With the advent of the fifteenth year, Anandaja eagerly desirous of observing the series of Eleven प्रतिमा Pratimās, Stages of Spiritual Development for Śravaks, cordially invited his caste-people, relatives and friends and welcomed them with excellent dinners. He then appointed his eldest son as the head of his family in their presence and with the permission of his family-members and friends, he went to the monastery at कोल्लाक-सन्निवेश Kollāka Sannivéśa, the suburb Kollāka in वाणीजस Vāṇijasa village. Aṇandaji wiped clean the ground and carefully inspected the place for urination and defoecation so as to make himself sure that it was perfectly free from small animalcutes and vermins and sitting on a seat of dry grass, Anandaji commenced the first Pratimā प्रतिमा Stage of Spiritual Development for Śrāvaks, devoutly observing the various religious ceremonies mentioned in the Scriptures and in due course of time he completed the Eleven प्रतिमाs Stages of Spiritual Development.

Although his body had become greatly emaciated by continuous fasting and severe penance, आनन्द श्रावक **Anand Sravaka** always observed his vows with great devotion and increasing sincerity. On account of steady application and the destruction of ज्ञानावरणिय कर्म Jnānāvaraṇiya Karma, Knowledge-obscuring Karma, Ānanda Śrāvaka, one day, acquired अवधि ज्ञान Avadhi Jnāna, Visual Knowledge.

Śramana Bhagavān Mahāvīra happened to arrive near the village. Gaṇadhara Mahārāja Indrabhūti Gautama went into the village, during the third quarter of the day, begging for food, with the permission of the Lord and having heard the account of **Ananda Sravaka**, from people, he went to the place where Ānanda Śrāvaka lived. On seeing Gaṇadhara Mahārāja Gautama Swāmi coming to him, he was greatly delighted and bowing down low before him Ānanda Śravaka imploringly said "My lord! My body has become greatly emaciated by severe austerities and hence I was not able to come to you. You will be pleased to come a little nearer." So saying, he bowed down reverentially three times, at the feet of Gaṇadhara Mahārāja Indrabhūti Gautama, and asked him "O Lord! can a householder attain अवधि ज्ञान Avadhi Jnāna, Visual Knowledge, during his domestic life? Gaṇadhara Gautama Swāmi replied "Yes. He can.

Addressing Ganadhara Mahārāja Indrabhūti Gautama, the devout Śrāvaka Ānandaji said "Most respectful Sir, I have acquired अवधि ज्ञान Avadhi Jnāna, Visual Knowledge, and I am able to see objects as far as five hundred yojans each way in the East, South and West towards the लवण समुद्र Lavana Samudra, Salt Ocean, and I am able to know and see objects as far as the हिमवंत वर्षधर Himavanta Varshadhara, Himavanta Mountain in the North, the सौधर्म देवलोक Saudharma Déva-loka, in the Upper World, and as far as the लोलुच्च नरकावास Loluchya Narakāvāsa, Loluchya hell of the रत्नप्रभा Ratna-prabhā earth in the Lower World."

Gaṇadhara Mahārāja Indrabhūti Gautama, a little suspicious about these words of Ānanda Śrāvaka said, "O worthy man! a house-holder does acquire Avadhi Gnāna but its range of vision is not so wide, you should therefore, make atonement and despise your sins.

Ānanda Śrāvaka said "O Lord! Is there atonement for correct explanation in the Jaina sacred scriptures? Gaṇadhara Mahārāja Indrabhūti Gautama replied "No". Ananda Śravaka then respectfully said "If such is the case, you deserve to perform the atonement."

With some doubt in his mind about these words of Ānanda Śrāvaka, the illustrious Ganadhara Mahārāja Indrabhūti Gautama went to Śramana Bhagavān Mahāvīra and bowing down low before him after duly observing penance for occasional sins incurred during गमनागमन Gamanāgamana, Going and coming, he narrated the whole account of the Avadhi Gnāna of Ananda Śrāvaka and his conversation on the subject with him and asked him "O Lord! Who should make atone ment? I or Ananda Śrāvaka?

Śramana Bhagavān Mahāvīra replied, "You yourself make atonement and ask pardon from Ānanda Śrāvaka.

Having accepted these words, of Śramana Bhagavān Mahāvīra, with great eagerness, Ganadhara Mahārāja Indrabhūti Gautama immediately went to the place where Ānanda Śrāvaka lived and asked his pardon, saying at the same time that his explanation (Ānanda Śrāvak'as) was correct.

In this connection, one must undoubtedly praise the extreme straight-forwardness and courteous obedience to the strict observance of the orders of Śramaṇa Bhagavān Mahāvīra on the part of Gaṇadhara Mahārāja Indrabhūti Gautama. The very fact that an illustrious man occupying the exalted position of a गणधर Ganadhara, the chief disciple of Śramana Bhagavān Mahāvīra and possessing numerous Labdhis and extensive

Knowledge, goes to the house of an ordinary house-holder for the purpose of requesting his pardon while duly respecting the orders of his Master, gives ample proof of the natural straight forwardness of Gaṇadhara Mahārāja Indrabhūti Gautama. Wise men desirous of accomplishing the wel-fare of their Soul, will rise high and higher only when they acquire such-like straight-forwardness and respectful obedience in strictly following the orders of their elders. People desirous of their own welfare, should consider the acquision of these noble qualities as one of their principal duties.

Ganadhara Gautama and Mahasatakaji.

महाशतंकजि Mahāśatakaji, the eighth principal Śrāvaka of Śramana Bhagavān Mahāvīra had thirteen wives. When Mahāśatakaji accepted the twelve अणुव्रत Anu Vratas, the Minor Vows of a Śrāvaka, out of his thirteen wives, his twelve wives did not exhibit any unusual pranks, but रेवती Révati, one of his wives, had very evil notions in her mind. All the people in this world do not possess similar and praiseworthy ideas in their minds. Révati had the undermentioned wicked notion in her mind, "I am not able to enjoy the pleasures of the senses exclusively with my husband, owing to the hindrance caused by his other wives, so, if I can kill them by any means, I will be able to enjoy happiness exclusively with my husband, and I will become the owner of their property also."

With this evil idea upper-most in her mind, the wicked woman killed six of her co-wives with weapons and the remaining six were treacherously killed by poisoning, and, she became the owner of their property.

Mahāśatakaji spent fourteen years practising the various vows after taking them like Ananda Śravaka, and like him, he entrusted his family-members to the care of his son, went to the monastery and remained in meditation on religious subjects. There also, the wicked woman tried to haress him a number of times, but he never lacked in his devotion. Mahāśatakaji

then observed the eleven प्रतिमाऽ Pratimās, Stages of Spiritual Development for a Śrāvaka. On account of severe austerities his body became greatly emaciated.

One day, under the influence of meritorious meditation Mahāśatakaji acquired अवधिज्ञान Avadhi Gnāna, Visual Knowledge, and he was able to perceive and know objects as far as one thousand yojans in the लवण समुद्र Lavaṇa Samudra, Salt Sea, in the East, in the South and in the West. In the remaining directions he was able to see as much as Ānanda Śravaka did.

Once, when his wife रेवती Révati was haressing him, Mahāśātakaji became angry with her and knowing through the medium of his Avadhi Gnāna he said "O Révati! over-come by diarrhoea, you will die with unbearing pain within seven days, and will be born as a नारक Nāraka, Hellish being with an age-limit of eighty-four thousand years in the hell-den लोलुच्चय Lolucchaya, in the first hell."

Révati on bearing these words, was greatly alarmed and she thought. "To day, Mahāśatakaji has become very angry with me and he will any how kill me." With this idea in her mind, she went home and passed her days miserably. As fore-told by Mahāśatakaji, she died and was born a नारक Nāraka, a Hellish being.

At that time, Śramana Bhagavān Mahāvira happened to arrive near the village. Śramana Bhagavān Mahāvīra narrated the account of the anger of Mahāśatakaji towards his wife Révati and of the language used by him and said, "O Gautama! Mahāśataka has renouned his body in the monastery and has abstained from food and water till death. His body has become extremely emaciated because he has remained without food and water. It is not advisable that a man of his status should utter harsh words towards other individuals, even though the words utterred by him may be perfectly true. You therefore

go to Mahāśatakaji and tell him that the words used by him towards Révati, even though they were perfectly true, were improper as they were unpleasant, and tell him to make atonement for his sins.

Ganadhara Mahārāja Indrabhūti Gautama went to the monastery where Mahāśatakaji was living. On seeing Ganadhara Mahārāja Indrabhūti Gautama coming to him, Mahāśatakaji was greatly pleased. Mahāśatakaji bowed down respectfully before him Ganadhara Mahārāja Indrabhūti Gautama then gave him the message of Śramana Bhagavān Mahāvīra with all its details Mahāśatakaji accepted the words of Ganadhara Mahārāja Indrabhūti and made atonement for his sins. Ganadhara Gautama then returned into the presence of Śramana Bhagavān Mahāvīra.

An account of the ten principal Śrāvakas of Śramana Bhagavān Mahāvira is given in उपासकदशांगसूत्र Upāśakadaśānga Sūtra (the Seventh Sutra) and in Vardhamāna Déśanā वर्धमान देशना to which the reader is referred.

Knowing the approach of the time of his निर्वाण Nirvāna, Final Emancipation, to be near-by and thinking that Ganadhara Mahārāja Indrabhūti Gautama had intense affection towards himself and his affection was an obstacle to the acquisition of केवलज्ञान Kèvala Gnāna, Perfect Knowledge, by Ganadhara Mahārāja Indrabhūti Gautama, and with the object of cutting off the bondage of affection, in order that he may acquire Perfect Knowledge, he would cause separation, although that separation will be a great blow to him because whatever is beneficial in the end should always be done. With this idea in his mind, Śramana Bhagavān Mahāvira sent him to a neighbouring village for the purpose of instructing a Brahmin named देवशर्मा Dévaśarmā, in religion.

Saying "Just as your Lord pleases," Ganadhara Mahārāja Indrabhūti Gautama bowed down before Śramana Bhagavān

Mahâvira, went to the village where Dévaśarmā was living and instructed Dévaśarmā in religion. Ganadhara Mahārāja Indrabhūti Gautama then started to return to the place where Śramaṇa Bhagavān Mahāvira was.

On his way back, having heard about the निर्वाण Nirvāna, Final Emancipation, of Śramana Bhagavān Mahāvira from the gods who had arrived there for the celebration of the auspicious occasion of निर्वाण Nirvāna, Final Emancipation of his venerable Master, Ganadhara Mahārāja Indrabhūti Gautama stood stunned for a moment, as if struck by a thunder-bolt and said—

प्रसरति मिथ्यात्वतमो गर्जन्ति कुतीर्थिकौशिका अद्य ।
दुर्भिक्षडमरवैरादिराक्षसाः प्रसरमेष्यन्ति ॥ १ ॥

1. Prasarati Mithyātva-tamo garjanti ku-tirthiKauśikā adya; Durbhiksha damara vairādi rākshasāh prasara-méshyanti.

1. Hence-forward, the darkness of मिथ्यात्व Mithyātva, Wrong Belief, will spread; heretics like Kauśika and others will roar boisterously and evil spirits in the form of famine tumult, animosity etc, will break out.

राहुग्रस्तनिशाकरमिव गगनं दीपहीनमिव भवनम् ।
भरतमिदं गतशोभं त्वया विनाऽद्य प्रभो ! जज्ञे ॥ २ ॥

2. Rāhugrasta niśākaramiva gaganam dipahinamiva bhavanam; Bharatamidam gataśobham tvayā vinā adya prabho ! jagné. 2.

2. O Lord, I now consider the Bharatakshétra without you, to be destitute of splendour, like the sky with the moon seized by Rāhu or like a palace without a lamp

कस्यांह्रिपीठे प्रणतः पदार्थान् पुनः पुनः प्रश्नपदीकरोमि ?
कं वा भदन्तीति वदामि ? को वा मां गौतमेत्याप्तगिराऽथवक्ता? ॥ ३ ॥

3. Kasyāmhripithé pranatah padārthān punah punah praśnapadi karomi?; Kam vā bhadantéti vadāmi ko vā mām Gautametyāptagirā atha vaktā?

3. Bowing down gently at whose lotus-like feet, will I repeatedly ask a series of questions? Whom will I address as भदन्त Bhadanta, भन्दन्ते कल्याणिनो भवन्ति भदन्ताः Bhandanté kalyāṇino bhavanti bhadantāh, One who is a highly propitious monk? Who will henceforth call me as Gautama by a speech suitable for trust-worthy persons?

हा! हा! हा! वीर! किं कृतं? यदीदृशेऽवसरेऽहं दूरीकृतः, किं मांडकं मण्डयित्वा बालवत्तवाऽञ्चलेऽलगिष्यं? किं केवलभागममार्गयिष्यं? किं मुक्तौ संकीर्णं अभविष्यत्? किं वा तव भारोऽभविष्यद् यदेवं मां विमुच्य गतः ॥

Hā! Hā! Hā! Vira! kim kritam? yadidraśé avasaré aham dūrikritah, Kim māndakam mandayitvā bālavattavāñchalé alagishyam? Kim Kévalabhāgamamārgayishyam? Kim Muktau saṅkīrnam abhavishyat? Kim vā tava bhāro abhavishyad yadévam mām vimuchya gatah.

Alas! Alas! Alas! O Vira! What has been done? That I have been removed to a distance at such an opportunity? Arranging a circle, will I cling like a child to the border of your cloth? Will I ask for a share in Kévala Gnāna? Will there be over-crowding in मुक्ति Mukti, the Place of Final Emancipation? Or will I become a burden to you, that you went away leaving me off thus."

While lamenting thus, with the word वीर! वीर! Vira! Vira! clinging to his mouth, Gaṇadhara Mahārāja Indrabhūti Gautama said "I know. Those who are exempt from worldly desires are devoid of affection. The fault lies with me that I did not know it by Sacred Knowledge. Fie on such one-sided affection! Enough of affection now. I am alone. I have none

what-so-ever as mine." While he was thus completely engrossed in meditation with an equilibrium of mind, Ganadhara Mahārāja Indrabhūti Gautama acquired केवलम् Kévalam, Perfect Knowledge.

It is said,

मुक्खमग्गपवण्णाणं सिणेहो वज्जसिंखला।
वीरे जीवंतए जाओ, गोअमो जं न केवली ॥ १ ॥

1. Mukkha magga pavannānam siného vajjasinkhalā;
Virè jivantaé jāo Goamo jam na Kévali.

1. For persons desirous of acquiring the मुक्खमग्ग Mukkha magga, the Path of Final Liberation, affection is a bondage of adamant. Because, so long as Vira Parmātma lived, Gautama could not become a Kévalin.

In the morning, Indra and others celebrated the festival of the auspicious occasion of the acquisition of Perfect Knowledge. Here a poet says:—

अहंकारोऽपि बोधाय, रागोऽपि गुरुभक्तये।
विषादः केवलायाभूत्, चित्रं गौतमप्रभोः ॥ १ ॥

1. Ahamkāro api bodhāya, rāgo api guru bhaktayé;
Vishādah Kéyalāyābhūt, chitram Gautama prabhoh.

1. The self-conceit of Ganadhara Mahārāja Indrabhūti Gautama (shown at the moment of hearing the mention of another सर्वज्ञ Sarvagna, Omniscient) resulted in the acquisition of Right Knowledge; his affection (for Śramana Bhagavān Mahāvīra) resulted in faithful devotion towards his Master and his despair (at the moment of hearing the निर्वाण Nirvāna Final Emancipation of Śramana Bhagavān Mahāvīra,) bore fruit in the form of केवलज्ञान Kévala Gnāna, Perfect Knowledge. Every thing relating to Ganadhara Bhagavān Shree Gautama Prabhu is wonderful.

Ganadhara Mahārāja Indrabhūti Gautama renounced the world and accepted दीक्षा Dikśā, Initiation into the Order of Jain Monks, along with an assemblage of five hundred pupils, when he was fifty years old. He was the principal Ganadhara of Śramana Bhagavān Mahāvira. He was seven hands tall. The colour of his body was golden-yellow. He was very learned in the various branches of Knowledge suitable for a Brāhmin. He had a number of लब्धिs Labdhis, Natural acquisitions. Under the influence of बीजबुद्धि लब्धि Bija-buddhi Labdhi, कोष्ट बुद्धि लब्धि Koshta-buddhi Labdhi and पदानुसारिणी लब्धि Padānusārini Labdhi, Ganadhara Bhagavān Indrabhūti Gautama was able to easily master the various Scriptural writings of the Jains. He used to observe fasting on alternate days with very meagre food at break-fast.

Ganadhara Bhagavān Indrabhūti Gautama lived for thirty years with Śramana Bhagavān Mahāvīra, moving from place to place along with his Venerable Master, and after the Nirvāna of Śramaṇa Bhagavān Mahāvīra, and after his acquisition of केवल ज्ञान Kévala Gnāna, Perfect Knowledge,-which he acquired when he was eighty years old,-he went about from village to village instructing numerous devout individuals in religion.

Ganadhara Bhagavān Indrabhūti Gautama acquired Kévala Gnāna during the latter part (the dawn) of the night of Aśvin Vad Amāvāśya आश्विन वद अमावास्या the night of Divāli Day, during which night-middle of the night-Śramana Bhagavān Mahāvīra acquired निर्वाणपद Nirvāṇa Pada, The State of Final Emancipation.

Twelve years after the acquisition of Perfect Knowledge, Gaṇadhara Bhagavān Indrabhūti Gautama, while wandering from village to village, came to राजगृहनगरी Rājagriha Nagari, the town of Rājagriha-adored and worshipped by millions of gods and goddesses.

Knowing the approach of the time of his demise, Ganadhara Bhagavān Indrabhūti Gautama, remained without food and

drink for one month, and in the end, he acquired मोक्षपद Moksha Pada, the State of Final Emancipation, when he was ninety-two years old.

Gaṇadhara Mahārāja Indrabhūti Gautama had a doubt in his mind about the existence of जीव Jıva, the Soul–whether the Soul existed or not, caused by various contradictory श्रुति Śrutis occurring in the Védas and their incorrect explanations given by different learned sages. He had never expressed that doubt before any one else, under the fear of losing his fame as a सर्वज्ञ Sarvagna, an Omniscient. But on hearing the name of another Sarvagna, he expressed a desire that he would call the other Sarvagna, as Sarvagna only when he discloses the doubt long-cherished in his mind, otherwise not by any means.

When, however, while approaching Śramana Bhagavān Mahāvira seated in the Samavasarana, with the object of defeating his adversary in discussion, he was accosted, with very sweet nectar-like words, calling him by his name and his Gotra and also when Śramaṇa Bhagavān Mahāvira disclosed the fact that he had a doubt about the existence of the Soul and that it was caused by various contradictory verses in the Védas, he was greatly pleased.

Śramana Bhagavān Mahāvira then explained in detail all his doubts about the Soul, with correct explanations of the verses from the Védas. The subject has been fully discussed in the Third part of "Śramana Bhagavān Mahāvira" to which the reader is referred.

Ganádhara Mahārāja Indrabhūti Gautama having received the most correct explanations about all his doubts, took दीक्षा Dikśā along with his five hundred pupils.

Ganadhara Bhagavān Indrabhūti Gautama possessed such unusual divine powers that all those lucky persons who received भगवतीदीक्षा Bhagavati Dikśā, Initiation into the Order of Jain

Monks at his hands, invariably acquired मोक्षपद Moksha Pada, the State of Final Emancipation sooner or later.

The auspicious name of Ganadhara Bhagavān Indrabhūti Gautama is remembered at the commencement of every auspicious occasion by all Aryan Races and early in the morning by millions of devout lay-men and ascetics.

Ganadhara Agnibhuti.

Agnibhūti अग्निभूति of Gautama gotra, the second Ganadhara of Śramana Bhagavān Mahāvīra, was the younger brother of Ganadhara Bhagavān Indrabhūti Gautama. He was born at Gobara-gāma गोबर गाम (Gobbra or Govaraya) near राजगृह Rājagriha, in the year 603 B. C. He was a Brāhmin by caste and was well-versed in the four Védas and the six Upāngas. He had five hundred disciples who were receiving instruction in various branches of learning. He was very often busy, like his elder brother, in performing various यज्ञ Yagna-Sacrifices.

He renounced the world at the age of forty-six and accepted भागवती दीक्षा Bhāgavati Dikśā Initiation into the Order of Jain-Monks, at the hands of Śramana Bhagavān Mahāvira and became his second Ganadhara.

He then studied the twelve Angas including the fourteen Pūrvas and the Upāngas of the Jain Scriptures during his ascetic life and after the expiration of a period of twelve years as his Chadmastha Paryāya छद्मस्थपर्याय, a period of a house-holder's entire existence or of an ascetic's life before the acquisition of केवलज्ञान Kévala Gnāna-a stage preparatory to the attainment of Kévala Gnāna, he acquired केवलज्ञान Kèvala Gnāna, Perfect Knowledge when he was fifty-eight years old.

The दीक्षा Dikśā, Initiation into the Order of Jain-Monks of Gaṇadhara Agnibhūti occurred under the under-mentioned circumstances.

When Agnibhūti heard from people that his elder brother Indrabhūti had taken भागवती दीक्षा Bhāgavati Dikśā, Initiation into an Order of Monks prescribed in Jaina Scriptures-he thought.

तं च प्रव्रजितं श्रुत्वा, दध्यौ तद्बान्धवोऽपरः ।
अपि जातु द्रवेदद्रिर्हिमानी प्रज्वलेदपि ॥ १ ॥

वह्निः शीतः स्थिरो वायुः संभवेन्न तु बांधवः ।
हारयेदिति प्रपच्छ, लोकानश्रद्दधद् भृशम् ॥ २ ॥

1. Tam cha pravrajitam śrutvā dadhyau tad bāndhavo aparah; Api jātu dravedadri r-himāni prajvalédapi.

2. Vahnih śitah sthiro vāyuh sambhavénna tu bāndhavah; Hārayéditi prapacchha, lokāna sraddadhad bhrusham.

1-2 Having heard that his elder brother Indrabhūti Gautama accepted Dikśā, the younger brother (Agnibhūti) thought, "Even if the mountain may melt away or deep snow may blaze forth into fire or the fire may assume the (quality of becoming) cold or even if the wind were to become stationary, even then, my brother will not be defeated." Consequently, disbelieving it, he asked the people repeatedly.

ततश्च निश्चये जाते चिंतयामास चेतसि ।
गत्वा जित्वा च तं धूर्तं वालयामि सहोदरम् ॥ ३ ॥

3. Tataścha niśchayé jāté, chintayāmāsa chétasi, Gatvā jitvā cha tam dhūrtam vālayāmi sahodaram.

3. Then, when he was convinced, he thought in his mind "Having gone and having won over that rogue, I will bring back (my) brother."

सोऽप्येवमागतः शीघ्रं, प्रभुणाऽऽभाषितस्तथा ।
संदेहं तस्यचित्तस्थं व्यक्तीकृत्यावदद्विभुः ॥ ४ ॥

4. So apyévamāgatah śigram, prabhunā ābhāshitastathā;
Sandéham tasya chittastham vyaktikritya avadadvibhuh.

4. He accordingly came there swiftly, and was addressed in the same manner by Śramana Bhagavān Mahāvīra. The Omnipresent Lord, having made the doubt remaining in his mind clearly manifest, said:—

हे गौतमाग्निभूते ! कः, संदेहस्तव कर्मणः ? ।
कथं वा वेदतत्त्वार्थं, विभावयसि न स्फुटम् ॥ ५ ॥

5. Hé Gautamāgnibhūté! kah sandéha stava, Karmanah ?;
Katham vā Veda-tattvārtham vibhāvayasi na sphutam ?

5. O Gautama Agnibhūti! What doubt have you with Karmas? Why do you not clearly trace out the real sense of the verses of the Védas.

Śramana Bhagavān Mahāvīra then explained in detail, the theory of Karmas promulgated by the Tirthamkaras and he accepted दीक्षा Dikśā, Initiation into the Order of Monks along with his five hundred pupils.

Ganadhara Agnibhūti died during the life-time of Śramana Bhagavān Mahāvira at the age of seventy-four.

Ganadhara Vayubhuti.

Vāyubhūti वायुभूति of Gautama Gotra, the third Ganadhara of Śramana Bhagavān Mahāvīra, was the youngest brother of Ganadhara Bhagavān Indrabhūti Gautama. He was born at

Gobara-gāma गोबरगाम (Gobbra or Govaraya) near राजगृह नगरी Rājagriha Nagari in the year 599 B. C. He was a Brahmin by caste and was well-versed in the four Vèdas and in the six उपांग Upāṅgas, Supplementary Sciences.

He had five hundred pupils who were receiving instruction in various branches of learning under him. He was very often busy in performing various यज्ञ Yagnas, Sacrifices to numerous gods and goddesses.

Vayubhūti had a doubt about the relation of the Body and the Soul. When he heard that both his brothers Indrabhūti and Agnibhūti had become disciples of Śramana Bhagavān Mahāvira, he thought " He who has defeated both my brothers must necessarily be a सर्वज्ञ Sarvagna, Omniscient, let me there--fore go and bowing down respectfully before the Omniscient Lord, let me be free from my sins. I will also get my doubt solved by him. With this idea in his mind, Vāyubhūti came to the Samavasaraṇa of Śramaṇa Bhagavān Mahāvīra accompanied by his five hundred pupils bowed down respectfully before him and took his seat near-by.

Śramana Bhagavāu Mahāvīra then made inquiries about his health and said "O Vāyubhūti! You have a doubt about the Body and the Soul. You think that the Body and the Soul is the same object. You say that the Soul is not distinct from the body as it is not grasped like a pot, by प्रत्यक्ष Pratyaksha, Direct Knowledge and othea evidences, but that it is produced in the body like dubbles in water and that it perishes with the body. But this idea of yours is not true

तज्जीवतच्छरीरे सन्दिग्धं वायुभूतिनामानम् ।
ऊचे विभुर्यथास्थं वेदार्थं किं न भावयसि ? ॥ १ ॥

1. Tajjiva tacchharíré sandigdham Vāyubhūti-nāmānam;
Uché, vibhur-yathāstham Védārtham kim na bhāvayasi ?

1. The Lord (Śramana Bhagavān Mahāvira) told Vāyubhūti who had a doubt that the Body and the Soul is the same "Why do you not trace out the exact meaning of the verses of the Védas?

Śramana Bhagavān Mahāvīra then explained Vayubhūti the correct meanings of the verses of the Védas.

Vāyubhūti accordingly took दीक्षा Dikśā, Initiation, at the hands of Śramana Bhagavān Mahāvīra along with his five hundred pupils.

Ganadhara Vāyubhūti was forty-two years old when he renounced the world; ten years later i-e at the age of fifty-two, he acquired केवल ज्ञान Kévala Gnāna, Perfect Knowledge. He remained a Kévali for eighteen years and when he acquired मोक्षपद Moksha Pada, State of Final Emancipation, he was seventy years old. He died at Rājagriha राजगृह during the life-time of Śramaṇa Bhagavān Mahāvira.

Ganadhara Vyakta.

Ganadhara Vyakta of Bhāradvaja Gotra was the fourth Ganadhara of Śramana Bhagavān Mahāvīra, He was born at Kullaka-gāma. His father was धर्मिमत्र Dharma-mitra and his mother was वारुणी Vāruni. He was a Brāhmin by caste. He was well-versed in the four Védas and the six उपांगs Upāngas, Supplementary Sciences. He had five hundred pupils, who were receiving instruction in various branches of learning under him.

He had a doubt in his mind about the five भूतs Bhuta, Elements-the five gross elements-Earth, Water, Fire, Air and Ether of which the body is supposed to be composed and into which it is finally dissolved. He said that there was nothing

like these five elements in this world. Whatever we experience in this world about these elements is as misleading as a reflection of the moon in water. Every thing is non-existent.

When Pandita Vyakta approached Śramana Bhagavān Mahāvira he was addressed thus.—

पञ्चसु भूतेषु तथा संदिग्धं व्यक्तसंज्ञकं विबुधम् ।
ऊचे विभुर्यथास्थं वेदार्थं किं न भावयसि ? ॥ १ ॥

1. Panchasu bhūtéshu tathā sandigdham Vyakta sangnakam vibudham; Uché vibhu r-yathāstham Védārtham kim na bhāvayasi ?

1. The Lord (Śramana Bhagavān Mahāvīra) told the learned man Vyakta who had a doubt about the five elements, " Why do you not trace out the exact meaning of the verses of the Védas.

Śramana Bhagavān Mahāvīra then removed his doubts by explaining the correct interpretation of the Verses of the Védas. He took दीक्षा Dikśā, Initiation, at the hands of Śramaṇa Bhagavān Mahāvīra along with his five hundred pupils.

Ganadhara Vyakta was fifty years old when he renounced the world. He studied the various works of Jain Scriptures and twelve years later i-e at the age of sixty-two, he acquired केवल ज्ञान Kévala Gnāna, Perfect Knowledge. Then he remained a Kévali for eighteen years and when he acquired मोक्ष पद Moksha Pada, the State of Final Emancipation from all miseries, he was eighty years old. He died at राजगृह Rājagriha during the life-time of Śramana Bhagavān Mahāvira.

Ganadhara Sudharma Swami.

Ganadhara Sudharmā Swāmi of अग्निवैश्यायन गोत्र Agnivaiśyāyana Gotra, was the fifth Ganadhara of Śramana Bhagavān Mahāvīra He was born at कुल्लाक गाम Kullāka-gāma His father was धम्मिल Dhammila and his mother was भद्दिला Bhaddilā. He was well-versed in the four Védas and the six उपांगs Upāṅgas-Supplementary Sciences. He was a Brāhmin by caste He had five hundred pupils who were receiving instruction in various branches of learning under him.

He was very often busy in performing various यज्ञs Yagnas, Sacrifices to numerous gods and goddesses.

Arya Sudharmā Swāmi had a doubt यो यादृशः स तादृश इति Yo yādriśah sa tādrisha iti, expressing similarity of forms in this life and in future lives for instance, if a soul is born as a human being or as a beast in this life, he will be born as a human being or as a beast respectively during his future lives, as a result of misleading interpretations of various verses of the Védas.

When, however, Arya Sudharmā Swāmi approached Śramana Bhagavān Mahāvira with the object of removing his doubt, he was lovingly addressed.

यो यादृशः स तादृश इति सन्दिग्धं सुधर्मनामानम् ।
ऊचे विभु र्यथास्थं वेदार्थं किं न भावयसि ? ॥ १ ॥

1. Yo yādriśo sa tādriśah iti sandigdham Sudharma nāmānam; Uchè vibhu r-yathāstham Vèdārtham kim na bhāvayasi ?

1. The lord (Śramana Bhagavān Mahāvira) told the learned man Arya Sudharmā Swāmi "Why do you not trace out the exact meaning of the verses of the Védas?

Śramaṇa Bhagavān Mahāvira then removed his doubts by explaining the correct interpretation of the verses of the Védas. He took दीक्षा Dikśā, Initiation, at the hands of Śramaṇa Bhagavān Mahāvira along with his five hundred pupils.

Gaṇadhara Mahārāja Sudharma Swāmi was fifty years old when he renounced the world. He then studied the various works of Jain Scriptures for a number of years. After a period of forty-two years of ascetic life, he acquired केवल ज्ञान Kévala Gnāna, Perfect Knowledge at the age of ninety-two.

Gaṇadhara Mahārāja Sudharma Swāmi remained a Kévali for eight years and when he acquired मोक्षपद Moksha Pada, the State of Final Emancipation from all miseries, he was one hundred years old

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Ganadhara Mandit.

Gaṇadhara Mandita मण्डित of वाशिष्ठ Vāśishtha gotra was the sixth Gaṇadhara of Śramaṇa Bhagavān Mahāvira He was born at मौर्यगाम Mouryagāma. His mother was विजयादेवी Vijayādévi and his father was धनदेव Dhanadéva. He was a Brāhmin by caste He was well-versed in the four Védas and the six उपांग Upaṅgas, the Supplementary Sciences. He had three hundred and fifty pupils who were receiving instruction in various branches of learning under him.

Arya Mandita had a doubt in his mind about बन्ध Bandha, Bondage and मोक्ष Moksha, Freedom from the bondage of Karmas, as a result of misleading interpretations of various verses of the Védas.

When, however, Arya Mandita approached Śramaṇa Bhagavān Mahāvira, with the object of removing his doubt, he was addressed thus.

अथ बन्धमोक्षविषये सन्दिग्धं मण्डिताभिधं विबुधम् ।
ऊचे विभुर्यथास्थं वेदार्थं किं न भावयसि ? ॥ १ ॥

1. Atha Bandha Moksha vishayé sandigdham Manditābhidham vibudham; Uché vibhu r–yathāstham Védārtham kim na bhāvayasi?

1. The Lord (Śramaṇa Bhagavān Mahāvira) told the learned man named Mandita who had a doubt about बन्ध Bandha Bondage, and मोक्ष Moksha, Freedom from Karmas, "Why do you not trace out the exact meaning of the verses of the Védas?

Śramana Bhagavān Mahāvira then removed his doubts by explaining the correct interpretation of the verses of the Védas He took दीक्षा Dikśā, Initiation at the hands of Śramana Bhagavān Mahāvira, along with his three hundred and fifty pupils.

Ganadhara Mahārāja Mandita was fifty–three years old when he renounced the world. He then studied the various works of Jaina Scriptures for a number of years. After a period of fourteen years of ascetic life, *G*aṇadhara Maṇdita acquired केवलज्ञान Kévala Gnāna, Perfect Knowledge at the age of sixty–seven.

Ganadhara Mandita remained a Kévali for sixteen years and he acquired मोक्षपद Moksha Pada, the State of Final Emancipation when he was eighty–three years old.

Ganadhara Mauryaputra.

Ganadhara Mauryaputra of काश्यप Kāśyapa gotra was the seventh Gaṇadhara of Śramana Bhagavān Mahāvira. He was born at मोर्यगाम Maurya-gāma. His mother was विजया देवी Vijayā-dévi, the wife of Dhanadéva, and mother of Mandita and his father was मोर्य Maurya of Kāśyapa gotra, with whom she had re-married after the death of her first husband. He was a Brāhmin by caste He was well-versed in the four Védas and the six उपांग्स Upāṅgas-the Supplementary Sciences He had three hundred and fifty pupils who were receiving instruction in various branches of learning under him.

Arya Mauryaputra had a doubt in his mind about the existence of देव Déva, Gods-Celestial Beings caused by various contradictory verses in the Védas

When, however, Arya Mauryaputra approached Śramana Bhagavān Mahāvira with the object of removing his doubt he was addressed thus—

अथ देवविषयसन्देहसंयुतं मौर्यपुत्रनामानम् ।
ऊचे विभुर्यथास्थं वेदार्थं किं न भावयसि ? ॥ १ ॥

1. Atha Déva-vishaya sandéha samyutam Mauryaputra nāmānam, Uché vibhu r-yathāstham Védārtham kim na bhāvayasi ?

1. The Lord (Śramane Bhagavān Mahāvira) told the learned man named Mauryaputra who had doubts on the subject of celestial beings "Why do you not trace out the exact meaning of the verses of the Védas?

Śramaṇa Bhagavān Mahāvira then removed his doubts by explaining the correct interpretations of the verses of the Védas and by actually showing him the Indras and other gods sitting in the assembly. The gods do not visit मनुष्य लोक Manushya-loka, Human Habitation because they are deeply engrossed in enjoying celestial pleasures and also because they cannot bear the intense stench of foul odour spreading out from human habitation. They, however, come into this world on the occasion of the celebration of Birth, Dikśā, Kévala Gnāna, Nirvāṇa and such other auspicious occasions of a Tirthamkara attracted as they usually are, by the superabundant overpowering influence of the presence of a Tirthamkara. But their non-appearance in this world does not prove their non-existence. He took दीक्षा Dikśā, Initiation at the hands of Śramana Bhagavān Mahāvira along with his three hundred and fifty pupils.

Ganadhara Mahārāja Mauryaputra was sixty-five years old when he renounced the world. He then studied the various works of Jain Scriptures, for a number of years. After a period of fourteen years of ascetic life, Gaṇadhara Mauryaputra acquired केवल ज्ञान Kévala Gnāna, Perfect Knowledge, at the age of seventy-nine.

Ganadhara Mahārāja Mauryaputra remained a Kévali for sixteen years and he acquired मोक्षपद Moksha Pada, the State of Final Emancipation when he was ninety-five years old.

Ganadhara Akampita.

Gaṇadhara Akampita of गौतम Gautama gotra was the eighth Gaṇadhara of Śramaṇa Bhagavān Mahāvira. He was born at मिथिला Mithilā. His father was देव Déva and his mother was जयन्ती Jayanti. He was a Brāhmin by caste. He was well-versed in the four Védas and the six उपांगs Upāṅgas Supplementary sciences. He had three hundred pupils who were receiving instruction in various branches of learning under him.

Arya Akampita had a doubt about नारकs Nārakas, Hellish beings as a result of some misleading interpretations of verses of the Védas.

When, however, Arya Akampita approached Śramaṇa Bhagavān Mahāvira he was addressed thus:—

अथ नारकसन्देहात् सन्दिग्धमकम्पितं विबुधमुख्यम् ।
ऊचे विभुर्यथास्थं वेदार्थं किं न भावयसि? ॥ १ ॥

1. Atha Nāraka sandéhāt sandigdhamakampitam vibudha mukhyam; Uchè vibhu r-yathāstham Vèdārtham kim na bhāvayasi?

1. The Lord (Śramaṇa Bhagavān Mahāvira) told the great learned man Akampita who was cherishing doubt regarding नारकs Nāraks, Hellish Beings. "Why do you not trace out the exact meaning of the verses of the Védas?

Śramaṇa Bhagavān Mahāvira then removed his doubts by explaining the correct interpretation of the verses of the Védas and telling him that those who perform wicked actions in this world are born as नारकs Nāraks, Hellish Beings in their next

life The existence of hellish beings cannot be proved by प्रत्यक्ष प्रमाण Pratyaksha Pramāna, Direct Knowledge, but their presence can be judged by अनुमान Anumāna, Inference and other proofs. He took दीक्षा Dikśā, Initiation, at the hands of Śramaṇa Bhagavān Mahāvira along with his three hundred pubils.

Ganadhara Mahārāja Akampita was forty-eight years old when he renounced the world. He then studied the various works of Jain Scriptures for a number of years. After a period of nine years of ascetic life, Ganadhara Akampita acquired केवल ज्ञान Kévala Gnāna, Perfect Knowledge, at the age of fifty-seven.

Ganādhara Mahārāja Akampita remained a Kévali for twenty-one years and he acquired मोक्षपद Moksha Pada the State of Final Emancipation when he was seventy-eight years old.

Ganadhara Achalabhrata.

Ganadhara Achalabhrātā of हार्य Hārya gotra was the ninth Ganadhara of Śramana Bhagavān Mahāvira. He was born at कोशल Kośala His father was वसु Vasu and his mother was नन्दा Nandā He was a Brāhmin by caste He was well-versed in the four Védas and the six उपांग Upāngas, Supplementary Sciences. He had three hundred pupils who were receiving instruction in various branches of learning under him.

Arya Achalabhrātā had a doubt about पुण्य Punya, The reward of meritorious work and पाप Pāpa, The evil consequences of wicked actions, owing to misleading interpretations of verses of the Védas.

When, however, Pandita Achalabhrātā approached Śramaṇa Bhagavān Mahāvira with the object of removing his doubt, he was addressed thus:—

अथ पुण्ये सन्दिग्धं द्विजमचलभ्रातरं विबुधमुख्यम् ।
ऊचे विभुर्यथास्थं वेदार्थं किं न भावयसि? ॥ १ ॥

1. Atha punyé sandigdham dvijamachalabhrātaram vibudha mukhyam; Uchè vibhu r-yathāstham Vèdārtham kim na bhāvayasi ?

1. The Lord (Śramaṇa Bhagavān Mahāvira) told the Brāhmin learned man Achalabhrātā who had a doubt about पुण्य Punya. The reward of meritorious work " Why do you not trace out the exact meaning of the verses of the Védas?

Śramana Bhagavān Mahāvira then removed his doubt by explaining the correct interpretation of the verses of the Védas and by explaining that the reward of meritorious work and the evil consequences of wicked actions are clearly evident even in this world and they are well-known to persons knowing the ways of the world. Long life, health, handsome appearance birth in noble families etc are the reward of meritorious work. Short life, ill health, ugliness, poverty, miseries of various diseases, birth in low families etc are the evil consequences of wicked actions. In this world, one man is born as a king, while another is born as a beggar; one is possessed of excellent body with all the senses fully developed, while another has ill-developed delicate body, with some of the senses wanting or not developed at all; one man is very lucky and rolling in wealth and prosperity while another is penniless and has hardly a morsel of food to eat; one is very healthy and never suffers from any pain, while another is always suffering with pangs of varieties of diseases; one is able to digest whatever he eats, while another having ample to eat, is not able to digest even the smallest portion of wholesome nutritious diet; one is

very fortunate while another is miserable. A condition of great difference in this world is caused as a reward of meritorious work and evil consequences of wicked actions in previous life. If there be no such thing as पुण्य Punya, Reward for meritorious work and पाप Pāpa, Evil consequence of wicked actions, in this world, all the individuals in every grade of life, must be uniformly happy or uniformly miserable, all must be uniformly healthy or uniformly weak or all must be uniformly wealthy or uniformly penniless.

He took दीक्षा Dikṣā, Initiation at the hands of Śramaṇa Bhagavān Mahāvira, along with his three hundred pupils.

Ganadhara Achalabhrātā was forty-six years old when he renounced the world He then studied the various works of Jain Scriptures for a number of years. After a period of twelve years of ascetic life, Gaṇadhara Achalabhrātā acquired केवल ज्ञान Kévala Gnāna, Perfect Knowledge at the age of fifty-eight.

Ganadhara Mahārāja Achālabhrātā remained a Kévali for fourteen years and he acquired मोक्षपद Moksha Pada, the State of Final Emancipation when he was seventy-two years old.

Ganadhara Metarya.

Gaṇadhara Mêtārya of कौण्डीन्य Kaundinya gotra was the tenth Ganadhara of Śramana Bhagavān Mahāvira. He was born at वच्छपुरी Vacchhapuri His father was दत्त Datta and his mother was वरुणदेवी Varunadêvi He was a Brāhmin by caste. He was well-versed in the four Vêdas and the six उपांग्स Upāngas, Supplementary sciences. He had three hundred pupils who were receiving instruction in various branches of learniug under him.

Pandita Mêtārya had a doubt in his mind about परभव Para-bhava, Next life. He held that the Soul existed as an aggregate of the five elements of which the body is composed and that the Soul disappeared with the dissolution of the elements of the body. How can there be any thing like परलोक Para loka, Next world, and पुनर्भव Punar-bhava, Re-birth ?

When, however, Pandita Mêtārya approached Śramaṇa Bhagavān Mahāvira with the object of removing his doubt, he was addressed thus—

अथ परभवसन्दिग्धं मेतार्यं नाम पण्डितप्रवरम् ।
ऊचे विभुर्यथास्थं वेदार्थं किं न भावयसि? ॥ १ ॥

1. Atha parabhava sandigdham Mêtāryam nāma paṇdita pravaṛam; Uchè vibhu r-yathāstham Vèdārtham kim na bhāvayasi ?

1. The Lord (Śramana Bhagavān Mahāvira) told the excellent learned man, named Mêtārya, who had a doubt about परभव Parabhava, Next life "Why do you not trace out the exact meaning of the verses of the Vêdas ?

Śramaṇa Bhagavān Mahāvira then removed his doubt by explaining the verses of the Védas. The condition of the Soul is quite distinct from that of the five elements. The union of the five elements (i-e earth, water, fire, air and ether) of which the body is composed and into which it is dissolved at death, does not produce चेतना Chétanā, Consciousness. Consciousness, the chief characteristic of the Soul, is absolutely different from the five elements composing the body. चेतनालक्षणो जीवः Chétanā lakshano Jivah; The Soul is characterised by Consciousness. The Soul possessing consciousness becomes separated from the body at the expiration of the allotted term of life, and goes into the future world.

Some individuals have a recollection of events of former life, even during their present existence by जाति स्मरण Jāti Smarana, Remembrance of the event of a former birth. If there be no पुनर्भव Punarbhava, Re-birth, who will enjoy the pleasures of meritorious work or suffer the evil consequences of wicked actions done during this life? If there be no re-birth and if there is no recompense for good or evil actions, why should there be any consideration what-so-ever that only meritorious deeds should be performed and wicked actions always avoided? If such be the case, then, it will come out as a settled fact that every individual in this world is at liberty to act in accordanc with his peculiar imagination. But we see all the individuals in this world bearing the consequences of good or evil deeds, and all of them are not the result of deeds done by them during this life, and therefore there is no doubt what-so-ever that there is परलोक Para-loka, Next life.

Arya Métārya, fully convinced by the explanation, took दीक्षा Dikṣā, Initiation at the hands of Śramana Bhagavān Mahāvira, along with his three hundred pupils

Gaṇadhara Mahārāja Métārya was thirty-six years old when he renounced the world. He then studied the various works of Jain Scriptures for a number of years. After a period

of ten years of ascetic life, Ganadhara Métārya acquired केवल ज्ञान Kévala Gnāna, Perfect Knowledge at the age of forty-six.

Gaṇadhara Mahārāja Métārya remained as a Kévali for sixteen years and he acquired मोक्षपद Moksha Pada, the State of Final Emancipation when he was sixty-two years old.

Ganadhara Prabhas.

Ganadhara Prabhās of कौण्डिन्य Kaundinya gotra was the eleventh Gaṇadhara of Śramana Bhagavān Mahāvīra He was born at राजगृह नगरी Rājagriha Nagari. His father was बल Bala and his mother was अतिभद्रा Ati-bhadrā. He was a Brāhmin by caste. He was well-versed in the four Védas and the six उपांग Upāṅgas, the Supplementary sciences. He had three hundred pupils who were receiving instruction in various branches of learning under him.

Pandita Prabhāsa had a doubt in his mind about मोक्ष Moksha, Final Emancipation caused by contradictory verses of the Védas.

When, however, Pandita Prabhāsa approached Śramana Bhagavān Mahāvira, with the object of removing his doubt, he was addressed thus—

निर्वाणविषयसन्देहसंयुतं च प्रभासनामानम् ।
ऊचे विभुर्यथास्थं वेदार्थं किं न भावयसि ? ॥ १ ॥

1. Nirvāna vishaya sandéha samyutam cha Prabhāsa nāmānam, Uché vibhu r-yathāstham Védārtham kim na bhāvayasi ?

1. The Lord (Śramaṇe Bhagavān Mahāvira) told the eleventh Gaṇadhara named Prabhāsa, who had a doubt on the subject of मोक्ष Moksha, Final Emancipation in his mind, "Why do you not trace out the exact meaning of the verses of the Védas?

Śramaṇa Bhagavān Mahāvira then removed his doubt by explaining the correct interpretation of the verses of the Védas.

The verse in question is जरामर्यं यदग्निहोत्रं Jarā maryam yadagnihotram. Sacrifice to Agni अग्नि the God of Fire should be done till extreme old age. The meaning of the verse is that a man desirous of स्वर्ग Svarga, Going to Heaven, should depend upon अग्निहोत्र Agnihotra, Sacrife to God Agni as the only means of attaining his object. The performance of Agnihotra cannot become the means of acquiring मोक्ष Moksha, Final Emancipation, as it is attended with the destruction of many living beings. No other practices suitable for the accomplishment of Moksha have been enjoined in the Védas. One is there—by led to the conclusion that there is no Moksha. Another verse द्वे ब्रह्मणी वेदितव्ये, परमपरं च तत्र, परं, सत्यज्ञानं, अनन्तरं ब्रह्मेति Dvé Brahmani véditavyé, paramaparam cha, tatra param satyagnānam anantaram Brahmèti. Two varieties of sacred Knowledge areto be recognized. One is परं another is अपर Param and Apara परज्ञान Para Gnāna is सत्यज्ञान Satya Gnāna, Right Knowledge. The other is ब्रह्मज्ञान Brahma Gnāna Knowledge of मोक्ष Moksha or Final Emancipation which is indicative of the presence of Moksha. Your doubt has been caused by the varieties of ideas in the two verses. The meaning of the two verses amounts to this–A man desirous of going to heaven may perform अग्निहोत्र Agnihotra, Sacrifice to Agni, and a man desirous of acquiring मोक्ष Moksha, Final Emancipation should leave aside Agnihotra and perform religious practices suitable for the accomplishment of Final Emancipation,

Right Knowledge, Right Perception and Right Conduct lead to कर्मक्षय Karma-kshaya, Destruction of all Karmas or

मोक्षमार्ग Moksha Mārga, the Path of Final Emancipation. It can be accomplished only during मनुष्यगति Manushya gati, Human existence. The devout sages who are keenly intent on strictly observing the prescribed rules of religious practices are enabled to make themselves free from the miseries of this world and they alone are able to attain Final Emancipation

Pandita Prabhāsa fully convinced by the explanation, took दीक्षा Dikśā, Initiation at a comparatively young age, at the hands of Śramaṇa Bhagavān Mahāvira along with his three hundred pupils.

Ganadhara Mahārāja Prabhāsa was only sixteen years old when he renounced the world. He then studied the various works of Jain Scriptures for eight years.

After a period of eight years of ascetic life, Ganadhara Mahārāja Prabhāsa acquired केवलज्ञान Kévala Gnāna, Perfect Knowledge at a comparatively young age of twenty-four years. Ganadhara Mahārāja Prabhāsa remained a Kévali for sixteen years and he acquired मोक्षपद Moksha Pada, the State of Final Emancipation when he was forty years old.

LIST OF GAṄADHĀRAS.

No.	Name	Place of Birth	Name of Father	Name of Mother	Gotra	Period of house holder Stage	Dikśa period before Kévali Stage	Pariod of Kévali Stage	Total term of life.
1	Shree Gauta-ma Swāmi	Gobargām	Vasubhūti	Prithivi	Gaūtama	50	30	12	92
2	Agnibhūti	Gobargām	Vasubhūti	Prithivi	Gautama	46	12	16	74
3	Vāyubhūti	Gobargām	Vasubhūti	Prithivi	Gautama	42	10	18	70
4	Vyakta	Kullāga	Dharmamitra	Vāruni	Bhāradvāj	50	12	18	80
5	Sudharma	Kullāga	Dhammila	Bhaddilā	Agnivaiśya	50	42	8	100
6	Mandita	Mauryagām	Dhanadéva	Vijayādévi	Vāśishtha	53	14	16	83
7	Mauryaputra	Mauryagām	Maurya	Vijayādévi	Kāśyapa	65	14	16	95
8	Akampita	Mithilā	Déva	Jayanti	Gautama	48	9	21	78
9	Acalabhrātā	Kośala	Vasu	Nandā	Hārya	46	12	14	72
10	Métārya	Vacchapuri	Datta	Varunadévi	Kaundinya	36	10	16	62
11	Prabhās	Rajagriha	Bala	Atibhadrā	Kaundinya	16	8	16	40

२ से केणट्ठेणं भंते ! एवं वुच्चई ? समणस्स भगवओ ।
महावीरस्स नव गणा इक्कारस गणहरा हुत्था ? ॥ २ ॥

2. Sé kénatthénam bhanté! évam vuccai? Samanassa Bhagavao Mahāvirassa nava Ganā ikkārasa Ganaharā hutthā?

2 O revered Sir! why do you say that Śramana Bhagavāna Mahāvira had nine Gaṇas and eleven Ganadhars? Because, किल जाव जावइया जस्स गणा तावइया गणहरा तस्स" इति वचनात । Kila jāva jāvaiya jassa ganā tāvaiyā ganaharā tassa. All the Tirthamkaras have as many Ganadharas as there are Ganas, how is it that Śramana Bhagavān Mahāvira had nine Ganas and eleven Ganadhars.

The Acārya says:—

३. समणस्स भगवओ महावीरस्स जिट्ठे इंदभूई अणगारे गोयमसगुत्ते णं पंचसमणसयाइं वाएइ, मज्झिमए अग्गिभूई अणगारे गोयमसगुत्ते णं पंचसमणसयाइं वाएइ, कणीयसे अणगारे वाउभूई नामेणं गोयमसगुत्ते णं पंचसमणसयाइं वाएइ, थेरे अज्जवियत्ते भारद्दाएगुत्ते णं पंचसमणसयाइं वाएइ, थेरे अज्जसुहम्मे अग्गिवेसायणगुत्ते णं पंचसमण सयाइं वाएइ, थेरे मंडियपुत्ते वासिट्ठसगुत्ते णं अद्धट्ठाइं समण सयाइं वाएइ, थेरे मोरियपुत्ते कासवगुत्ते णं अद्धट्ठाइं समण सयाइं वाएइ, थेरे अकंपिए गोयमसगुत्ते णं, थेरे अयलभाया हारियायणगुत्ते णं ते दुन्नि वि थेरा तिन्नि तिन्नि समण सयाइं वाएंति, थेरे मेयज्जे थेरे अज्जपभासे एए दुन्निवि थेरा कोडिन्नागुत्ते णं तिन्नि तिन्नि समणसयाइं वाएंति ।

से तेणट्ठेणं अज्जो एवं वुच्चई समणस्स भगवओ । महावीरस्स नव गणा इक्कारस गणहरा हुत्था ॥ ३ ॥

3. Samanassa Bhagavao Mahāvırassa jitthé Indabhūī anagāré Goyamasa gutté nam, pancasamanasayāim vāéi; majjhimaé Aggibhūī anagāré Goyamasa gutté nam pancasamaṇa sayāim vāéī, kaniyasé anagāré Vāubhūī nāménam Goyamasa gutté nam pancasamanasayāim vāei; théré Ajja Viyatté Bhāraddāé gutté ṇam pancasamanasayāim vāéī; théré Ajja Suhammé Aggivèsāyana gutté nam pancasamanasayāim vāéi; théré Mandiyaputté Vāsitthasa gutté nam addhutthāi samanasayāim vāéi, théré Moriyaputté Kāsava gutté nam addhutthāim samanasayāım vāéi; théré Akampié Goyamasa gutté ṇam, théré Ayalabhāyā Hāriyāyana gutté nam té dunni vi thérā tinni tinni samanasayāim vāénti; Sé ténatthéṇam ajjo èvam vuccai Samanassa Bhagavao Mahāvīrassa nava Ganā ikkārasa Ganaharā hutthā. 3.

3. Indrabhūti of Gautama gotra, the chief disciple of Śramana Bhagavān Mahāvira was giving religious lessons to five hundred ascetics, Agnıbhūti of Gautama gotra, the second disciple was teaching five hundred ascetics; his younger brother, named Vāyubhūti वायुभूति of Gautama गौतम gotra, was teaching five hundred ascetic-disciples; Sthavira Arya Vyakta व्यक्त of Bhāradvāja भारद्वाज gotra was teaching five hundred ascetic-disciples; Sthavira Arya Sudharma आर्यसुधर्म of Agnavaiśya आग्नवैश्य gotra was teaching five hundred ascetic-disciples; Sthavira Manditaputra मण्डितपुत्र of Vāśishtha वाशिष्ठ gotra was teaching three hundred and fifty ascetic-pupils; Sthavira Mauryaputra मौर्यपुत्र of Kāśyapa काश्यप gotra was teaching three hundred and fifty ascetic-pupils; Sthavira Akampita अकम्पित of Gautama गौतम gotra and Sthavira Acala Bhrāta अचलभ्राता of Hāritāyana हारितायन gotra, both of them together, taught three hundred ascetic-disciples each; Sthavira Métārya

मेतार्य and Sthavira Arya Prabhās आर्यप्रभास both of Kaudinya कौडिन्य gotra, both together were teaching three hundred ascetic-disciples each. It was, on that account, O Respected Sir, it is said, that Śramana Bhagavān Mahāvīra had nine Gaṇas and eleven Ganadhars.

The names of Ganadhars, the number of Gaṇas and the number of ascetic-disciples receiving religious lessons under each Gaṇadhara, is shown in the accompanying Table.

TABLE.

num	Names	Ganas	Number of disciples
1	Shree Gautama	1	500
2	Agnibhuti	1	500
3	Vayubhūti	1	500
4	Arya Vyakta	1	500
5	Arya Sudharma	1	500
6	Manditaputra	1	350
7	Mauryaputra	1	350
8	Akampita }	1	300 }
9	Acalabhrātā }		300 } 600
10	Métārya }	1	300 }
11	Arya Prabhās }		300 } 600
		9	4400

Here, Akampita and Acalabhrāta, both of them, were together, at the head of one Gana, and each of them taught three hundred pupils and similarly Métārya and Arya Prabhās, both of them, were together at the head of one Gaṇa; and hence, it is well-said that Śramana Bhagavān Mahāvira had nine Gaṇas and eleven Gaṇadhars.

Besides, Sthavira Manditaputra and Sthavira Mauryaputra were brothers having one mother Vijayādévi, but have different gotras derived from the gotras of their different fathers—the father of Manditaputra was Dhanadéva धनदेव of Vāśishtha gotra and the father of Mauryaputra was Maurya मौर्य of Kāśyapa gotra, as it was not forbidden for a widowed female, in that country, to have a re-marriage with another person, after the death of her former husband. 3

४. सव्वे एए समणस्स भगवत्रो महावीरस्स इक्कारस गणहरा दुवालसंगिणो चउद्दसपुव्विणो सम्मत्तगणिपिडग धारगा रायगिहे नगरे मासिएणं भत्तेणं अपाणएणं कालगया जाव सव्वदुक्खप्पहीणा, थेरे इंदभूई थेरे अज्जसुहुम्मे य सिद्धिं गए महावीरे पच्छा दुन्नि वि थेरा परिनिव्वुया। जे इमे अज्जत्ताए समणा निग्गंथा विहरन्ति, एए णं सव्वे अज्जसुहम्मस्स अणगारस्स आवच्चिज्जा अवसेसा गणहरा निरवच्चा वुच्छिन्ना ॥ ४ ॥

4. Savvé éé Samanassa Bhagavao Mahāvīrassa ikkārasa Ganaharā duvālasangino cauddasapuvvino sammatta ganipidaga dhāragā Rāyagihè nagaré māsiènam bhattèṇam apānaéṇam kālagayā jāva savva dukkhappahīnā théré Indabhūī théré Ajja Suhummé ya siddhim gaé Mahāvīré pacchā dunni vi thérā

parinivvuyā। jé imé ajjattāé samanā nigganthā viharanti, éé nam savvé Ajja Suhammassa anagārassa āvavvijjā avasésā ganaharā niravaccā vucchinnā. 4.

4. All these eleven chief disciples of Śramana Bhagavān Mahāvira, were Dvādaśanginah द्वादशाङ्गिनः—आचाराङ्गादि दृष्टिवादान्त श्रुतवन्तः, स्वय तत्प्रणयनात् Acharāngādi drishtivādānta śrutavantah, svayam tatpranayanāt–well–versed in the twelve Angas, beginning with Ācārānga आचारांग and ending with Dristivāda दृष्टिवाद, were Chaturdaśapūrvinah चतुर्दशपूर्विण. चतुर्दश· पूर्ववेत्तारः, द्वादशाङ्गित्वं इत्येतैनैव चतुर्दशपूर्वित्वे लब्धे यत्पुनरेतदुपादानं तदंगेषु चतुर्दशपूर्वाणां प्राधान्यख्यापनार्थं, प्राधान्यं च पूर्वाणां पूर्वप्रणयनात् अनेक विद्यामन्त्राद्यर्थमयत्वात् महाप्रमाणत्वाच्च द्वादशाङ्गित्वं चतुर्दशपूर्वित्वं च सूत्रमात्रग्रहणेऽपि स्यादिति तदपोहार्थमाह–Chaturdaśapūrva véttārah, dvādaśangitvam ityétanaiva chaturdaśapūrvitvè labdhé yat punarètadupādānam tadangéshu chaturdaśa pūrvānām prādhanya khyāpanārtham prādhānyam ca pūrvānām purvam pranayanāt, anéka vidyā mantrādyarthamayatvāt mahāpramānatvācca dvādaśāngitvam catuidasa pūrvitvam ca sūtramātra grahanéSpi syāditi tadapohārtha māh–were experienced in the knowledge of the fourteen Pūrvas पूर्व. They are previously described as well–versed in the twelve Angas, which include the fourteen Pūrvas; they are further described as Chaturdasa pūrvinah चतुर्दसपूर्विणः—experienced in the knowledge of the fourteeen Pūrvas पूर्व, with the object of establishing the supremacy of the knowledge of the fourteen Pūrvas in the twelve Angas. Besides, these Pūrvas were composed before; they are full of meanings of Mantras मंत्र Spells, incantations and many other sciences and they are very authoritative and hence their supreme importance. The possession of the knowledge of the twelve Angas and of the fourteen Pūrvas may relate only to the possession of the knowledge of the words only ot the Sūtras, and to remove that doubt, the author says that the eleven chief disciples were समत्तगणिपिडगधारगा–Samatta gani pidaga dhāragā, समस्तगणिपिटकधारकाः Samasta gani pitaka dhārakāh–गणोऽस्यास्तीति गणी–आचार्य स्तस्य पिटकमिव–रत्न करण्डक–मिव गणिपिटकं-द्वादशांगी, तदपि न देशत· स्थूलभद्रस्येव, किंतु, समस्तं,

सर्वाक्षरसन्निपातित्वात्, तद्धारयन्ति, सूत्रतोऽर्थतश्च ये ते तथा Ganos syāstīti **Gani**—Bhāvācārya stasya pitakamiva-ratna karandaka miva **Ganipitakam**—Dvādaśāngi, tadapi na déśatah Sthūlabhadra syéva kim tu, samastam, sarvākshara sannipātitvāt, taddhārayanti sūtratosrthatascha yé té tathā—He who is at the head of a Gana गण, an assemblage of ascetics is called a Gani गणी, a Bhāvācārya भावाचार्यगणिपिटकं भावाचार्यस्यपिटकं—रत्न करण्डकमिव—द्वादशांगी—तद्धारयन्ति ये ते—were possessors of the whole treasure-box of Knowledge, possessed by a Gaṇi or Bhāvācārya—Dvādaśāngi—like a little-box of wicker—work containing gems, not a portion of it, as was done by Mahātma Sthūlabhadra, because they know all the words and the various combinations of the words of the Sūtras and their meanings and they went to Mokśa मोक्षंगता acquired Liberation-became entirely destitute of all miseries-at Rājagriha while remaining as firm as a tree, and observing a fasting without water for one month.

Sthavira Indrabhūti and Sthavira Arya Sudharma, both of them, attained Mokśa मोक्ष Liberation, after the Nirvāna निर्वाण Final Emancipation; Union with the absolute, of Śramana Bhagavān Mahāvīra, the remaining nine Gaṇadhars reached the abode of the Blest, during the life-time of Śramana Bhagavān Mahāvira.

Only Sthavira Indrabhūti and Sthavira Arya Sudharma acquired Liberation after the Nirvāna of Śramana Bhagavān Mahāvīra and all those Jain ascetics, perfectly free from all bonds, who are, even at present, existing, are the disciples of the continuous family of disciples of Sthavira Arya Sudharma. The remaining nine Ganadhars having no continuous family of disciples attained Mokśa after entrusting their individual Gaṇa to Sthavira Arya Sudharma at their death-time.

It is said—

मासं पाओवगया सव्वेऽवि अ सव्वलद्धिसंपन्ना ।
वज्जरिसहसंघयणा समचउरंसा य संठाणा ॥ १ ॥

Māsam pāovagayā savvésvi savva laddbi sampannā; Vajja-risaha saṅghayanā samacauraṅgā ya santhānās.

1 All of them remained in meditation as firm as a tree, for one month and all possessed supernatural powers. All possessed Vajrarisabha वज्रऋषभ Constitution and a posture equal in all the four directions.

५ समणे भगवं महावीरे कासवगुत्तेणं, समणस्स भगवओ महावीरस्स कासवगुत्तस्स अज्जसुहम्मे थेरे अंते-वासी अग्गिवेसायणसगुत्ते । थेरस्स णं अज्जसुहम्मस्स अग्गिवेसायणगुत्तस्स अज्जजंबूनामे थेरे अंतेवासी कासवगुत्ते । थेरस्स णं अज्जजंबूनामस्स कासवगुत्तस्स अज्जपभवे थेरे अंतेवासी कच्चायणसगोत्ते । थेरस्स णं अज्जप्पभवस्स कच्चायणगोत्तस्स अज्जसिज्जंभवे थेरे अंतेवासी मणगपिया वच्छसगोत्ते, । थेरस्सणं अज्जसिज्जंभवस्स मणगपिउणो वच्छसगोत्तस्स अज्जजसभद्दे थेरे अंतेवासी तुंगियायणस गोत्ते । संखित्तवायणाए ॥ ५ ॥

5. Samanè Bhagavam Mahāvīrè Kāsava gutté nam samanassa bhagavao Mahāvīrassa Kāsava guttassa Ajja Suhammé théré antévāsi Aggivésāyanasa gutté; thérassa nam Ajja Suhammassa Aggivésāyana guttassa Ajja Jambū nāmé théré antévāsi Kāsava gutté. Thérassa nam Ajja Jambū nāmassa Kāsava guttassa Ajja Pabhavé théré antévāsi Kaccā-yanasa gotté, thérassa nam Ajja Pabhavassa Kaccāyaṇa gottassa Ajja Sijjambhavé théré antévāsi Managapiyā Vacchasa gottè Thérassa ṇam Ajja Sijjambhavassa Maṇagapiuṇo

Vacchasa-guttassa Ajja Jasabhaddé théré antévāsi Tungiyāyaṇasa gutté.

5. **Samkhitta vāyaṇāé.** Śramana Bhagavān Mahāvīra of Kāśyapa gotra had an ascetic-disciple Arya Sudharma आर्यसुधर्म of अग्निवैश्यायनगोत्र Agnivaiśyāyana gotra.

1 Sthavira आर्यसुधर्मा Arya Sudharmā of अग्निवैश्यायन Agnivaiśyāyana gotra had an ascetic-disciple named Sthavira आर्यजम्बू Arya Jambū of काश्यप Kāśyapa gotra.

2. Sthavira आर्यजम्बू Arya Jambū of काश्यप Kāśyapa gotra had an ascetic-disciple Sthavira आर्यप्रभव Arya Prabhava of कात्यायन Kātyāyana gotra.

3. Sthavira आर्यप्रभव Arya Prabhava of कात्यायन Kātyāyana gotra had an ascetic-disciple Sthavira आर्यशय्यंभव Arya Śayyam--bhava, of वत्स Vatsa gotra, father of मनक Manaka

4. Sthavira आर्यशय्यंभव Arya Śayyambhava of वत्स Vatsa gotra, father of मनक Manaka, had an ascetic-disciple Sthavira आर्ययशोभद्र Arya Yaśobhadra of तुङ्गिकायन Tuṅgikāyana gotra.

No. 1. Arya Sudharma Swami.

Ganadhara Mahārāja Arya Sudharmā Swāmi of अग्निवैश्यायन Agnivaiśyāyana gotra, the fifth गणधर Ganadhara, chief disciple of Śramana Bhagavān Mahāvira, was appointed as the supreme head of the Church, after the निर्वाण Nirvāna, Final Emancipation of Śramana Bhagavān Mahāvira, as Ganadhara Mahārāja Indrabhūti Gautama, the first Ganadhara and the only other surviving Ganadhara, acquired केवलज्ञान Kévala Gnāna, Perfect Knowledge, just after the निर्वाण Nirvāna, Final Emancipation of Śramana Bhagavān Mahāvira and as such, he (Ganadhara Mahārāja Indrabhūti Gautama), being a Kévali, cannot be burdened with the care of twenty-four thousand Sādhus. More-over, the Sādhus converted by Ganadhara Mahārāja Indrabhūti Gautāma died early, and the other Ganadharas who died

during the life-time of Śramana Bhagavān Mahāvira, yielded up their pupils to Sthavira Sudharmā Swāmi. The headship therefore fell upon him.

Sthavira Sudharmā Swāmi was born in 607 B. C. the same year in which Ganadhara Mahārāja Indrabhūti Gautama was born. He lived 50 years as a householder, 42 years in छद्मस्थ Chadmastha state and 8 years as a Kévali and reached मोक्ष Moksha, Final Emancipation. in his 100 th year i-e 20 years after the निर्वाण Nirvāṇa, Final Emancipation of Śramaṇa Bhagavān Mahāvira in Vira Samvat 20 or in 507 B. C.

No. 2. **Sthavira Arya Jambu Swami.**

Sthavira Jambū Swāmi was appointed as the supreme head of the Church, when Sthavira Sudharmā Swāmi became a Kévali in Vira Samvat 12 or in 515 B. C.

Jambū Kumāra was the son of a very wealthy banker named ऋषभदत्त Rishabha Datta of Rājgriha राजगृह. His mother's name was धारिणी Dhārini.

It is said:—

बाल्येऽपि केऽपि वैराग्याद् गृहीत्वा धर्ममादरात् ।
जम्बूकुमारवन्मुक्तिसातभाजो भवन्ति हि ॥ १ ॥

1. Bālyé api ké'pi vairāgyād grihitvā dharmamādarāt; Jambū kumāravanmuktisātabhājo bhavanti hi

1. Some persons having carefully practised धर्म Dharma, Religious rites, out of indifference to worldly objects even during their childhood, certainly become the enjoyers of the happiness of मुक्ति Mukti, Final Emancipation, like Jambū Kumāra

When Śramana Bhagavān Mahāvira came to Rājagriha राजगृह Nagari, god विद्युन्माली Vidyunmāli went there for the

purpose of giving his respects to the Ommscient Lord. On seeing that the god Vidyunmāli's beauty was more brilliant than that of all other gods, King Śrénika, folding his two hands in respectful salutation, requested Śramaṇa Bhagavān Mahāvira to explain him the cause of his surpassing brilliance and also as to what religious austerities he must have practised during his previous life.

Śramaṇa Bhagavān Mahāvira, narrated the account of the previous life of Vidyunmāli. After hearing it, King Śréṇika said "O Lord! on leaving his divine existence, where will god Vidyunmāli be born in his future life?

Śramaṇa Bhagavān Mahāvira then said, "On the seventh day from now, god Vidyunmāli, on leaving his divine existence will take birth as a son to Sheth Rishabha-datta of this town. On acquiring केवलज्ञान Kévala gnāna, Perfect Knowledge, he will eventally acquire मोक्षपद Moksha Pada, the State of Final Emancipation. There will be no other Kévali after him.

The four wives of god Vidyunmāli, having respectfully bowed down said "O venerable Lord! what will be our गति Gati, Re-birth in future?

Śramaṇa Bhagavān Mahāvira replied "You will be born as daughters of wealthy merchants and you will be married to Jambū Kumāra.

On hearing this excellent account, god Vidyunmāli and his four wives performed dancing in front of the Lord. The delighted god Vidyunmāli then went to his celestial residence in company with his four wives.

One day, when Sthavira Arya Sudharmā Swāmi, the fifth गणधर Gaṇadhara of Śramaṇa Bhagavān Mahāvira, came to वैभारगिरि Vaibhāragiri, Mount Vaibhāra, one of the five mountains near Rājagriha, धारिणी Dhāriṇi, the wife of Sheth

Rishabha-datta, went there for the purpose of giving her respects to the venereble saint. At the end of देशना Déśanā, Preaching, while Gaṇadhara Mahārāja Sudharmā Swāmi was explaining the subject of जम्बूवृक्ष Jambū Vriksha, before the assembly, Dhāriṇi, the wife of Sheth Rishabha-datta, asked: "O Venerable Sage, will I have a son or not?" Gaṇadhara Mahārāja Sudharmā Swāmi replied "O महासति Mahāsati, pattern of wifely fidelity, it is not proper for Sādhūs to give instructions for a censurable act Still however, ascertaining the advent of highly meritorious actions. Sādhus at times, suggest blameless methods, you should, therefore, observe one hundred and eight आचाम्लानि Ācāmlāni, Only one meal at mid-day in which scum of parched rice or some other tasteless insipid grain food and boiled water is used. You will have a male-child indicated by the dream of a जम्बूवृक्ष Jambū Vriksha, Jambū Tree." Dhārini then went to her house and commenced the vow of आचाम्लतप Ācāmla Tapa, the Āchāmla Tapa, as suggested by the great sage.

विद्युन्मालि देव Vidyunmāli-déva, the celestial being Vidyu-nmāli, on leaving his celestial residence, took the form of a foetus in the womb of Dhāriṇi, as indicated by the vision of a जम्बूवृक्ष Jambū Vriksha, Jambū Tree, in her dream. In due course of time, Dhārini gave birth to a male child. The child was named जम्बूकुमार Jambū Kumāra.

At that time, पद्मावती Padmāvati, the wife of समुद्रप्रिय शेठ Samudra-priya-Sheth gave birth to a daughter named समुद्रश्री Samudraśri

कमलमाला Kamala-mālā, the wife of समुद्रदत्त शेठ Samudra-datta Sheth, gave birth to a daughter named पद्मश्री Padmaśri.

विजयश्री Vijayaśri, the wife of सागरदत्त शेठ Sāgara-datta Sheth, gave birth to a daughter named पद्मसेना Padmasénā and

जयश्री Jayaśri, the wife of कुबेरदत्तशेठ Kubèra-datta Sheth gave birth to a daughter named कनकसेना Kanaka-sènā.

The four wives of Vidyunmāli Déva on leaving their celestial abode, assumed the form of foetuses in the wombs of the wives of the abovementioned wealthy merchants of Rājagriha and in due course of time, were born as their above named daughters.

Besides these, कमलावती Kamalāvati, wife of कुबेरसेन Kubérséna gave birth to a daughter named नभःसेना Nabhahsénā.

सुषेणा Sushénā, wife of श्रमणदत्तशेठ Śramana-datta Sheth gave birth to a daughter named कनकश्री Kanakaśri.

वीरमति Viramati, wife of वसुषेण Vasushéṇa gave birth to a daughter named कनकवती Kanakavati.

जयसेना Jayasénā, wife of वसुपालित Vasupālita gave birth to a daughter named जयश्री Jayaśri.

These eight girls, when attaining youth, were desirous of marrying Jambū Kumāra. The parents of Jambū Kumāra thought that these eight girls will be offered for marriage with their son Jambū Kumāra. Accordingly they became the wives the Jambū Kumāra

श्री सुधर्म स्वामी Śree Sudharma Swāmi, the fifth Ganadhara of Śramana happened to arrive into a pleasure-garden of the town. A large multitude of people went there to hear the preaching. Jambū Kumāra, also, went there. Ganadhara Mahārāja Shree Sudharma Swāmi then commenced the preaching thus—

१ भवेद्भवार्णवः पुंसां सुतरः सुतरामसौ ।
न्यञ्चनोदञ्चनोग्राश्चे-न्न स्युः श्रीचयवीचयः ॥ १ ॥

1. Bhavédbhavārnavah pumsām sutarah sutarāmasau; Nyancanodancanograsché-nna syuh śree caya vicayah.

1. If there were no ups and downs of wealth in the form of increase and loss, this forest of worldly existence would have become exceedingly easy to cross.

२ मेघानामिव लोकानामायुर्गलति नीरवत् ।
चपलेव चला लक्ष्मीः, पाण्डुतेवैति विश्रसाम् ॥ २ ॥

2. Méghānāmiva lokānāmāyurgalati niravat; Capaléva calā laxmih pandutévaiti viśrasām. 2

३ तत्रायुषा च लक्ष्म्या च वपुषा चास्थिरात्मना ।
चिरं स्थिरतरं रत्न-त्रयं ग्राह्यं विवेकिना ॥ ३ ॥

3. Tatrāyushā ca lakshmyā ca vapushā cāsthirātmanā, Ciram sthiratarām ratna-trayam grāhyam vivékinā.

2-3. The life of people vanishes like the water of clouds; wealth is fickle like lightning and the whiteness of fleeting clouds, therefore, judicious persons unsteady with regard to term of life, wealth and body, should always accept the more stable रत्न-त्रय Ratna-traya. The three jewels-viz सम्यग् ज्ञान Samyag Jnāna, Right Knowledge सम्यग् दर्शन Samyag Darśana Right Perception and सम्यग् चारित्र Samyag Cāritra Right-Conduct

४ तत्रोपाश्रयभैषज्य-पुस्तकान्नांशुकादिभिः ।
सहाय्यं ज्ञानिनां तन्वन् ज्ञानमाराधयेद्गृही ॥ ४ ॥

4. Tatropaśraya bhaishajya-pustakānnānśukadibhih, Sahā-yyam, jnāninām tanvan jnāmārādhayédgrihi.

4. A house holder rendering assistance to persons with higher knowledge, by the giving of उपाश्रय Upāśraya, Place of Refuge, भैषज्य Bhaishajya, Medicines, पुस्तक Pustaka Books अंशुक Anśuka, clothes, etc, adores ज्ञान Jnāna, Knowledge.

५ संघवात्सल्यजैनेशवेश्मयात्रार्चनादिभिः ।
प्रभोः प्रभावयंस्तीर्थं, सम्यग् सम्यक्त्वमर्जयेत् ॥ ५ ॥

5. SanghavātsalyaJainéśavéśmayātrā rcanādibhih, Prabhoh prabhāvayan stirtham samyag samyaktvamarjayét.

६ भक्त्या चारित्रपात्रेषु, तथाऽऽवश्यककर्म्मभिः ।
तपोभिरपि चारित्रं, गृहमेधी समेधयेत् ॥ ६ ॥

6. Bhaktyā cāritrapātréśu tathā āvaśyaka karmabhih; Tapobhirapi cāritram griha-médhi samédhayèt.

5-6. A house holder, adoring the Sacred places of the Jinèśvara to which pilgrimages are made for expiation of sins, by love for community, temples of Jinéśvaras, pilgrimage, and worship, rightly acquires सम्यक्त्व Samyaktva, Right Belief. By devotion towards persons of virtuous character, by the practice of daily religious rites, and by the practice of austerities the house-holder acquires Right Conduct.

७ काले पाठादिभिर्ज्ञानं-मशङ्काद्यैश्च दर्शनम् ।
मूलोत्तरगुणैः शुद्धै-श्चारित्रं भजते यतिः ॥ ७ ॥

7 Kālé pāthādibhi-r-jnānamaśankādyaiśca darśanam; Mūlottara gunaih śuddhai s-cāritram bhajaté yatih.

7. An ascetic devotes himself to ज्ञान Jnāna Right Know--ledge by study at the right time etc, to दर्शन Darśana, Right Perception, and to चारित्र Cāritra, Right conduct, by faithfully observing the original and subsidiary vows.

८ इति रत्नत्रयाल्लेभे, हतमोहतमो नरैः ।
चिरादगृहस्थैः सद्योऽपि, यतिभिः शाश्वतं पदम् ॥ ८ ॥

९ ये तु मोहग्रहग्रस्ताः, प्रमादस्य वशं गताः ।
अशरण्यैर्भवारण्ये, भ्रमितव्यं सदापि तैः ॥ ९ ॥

8. Iti ratna-trayāllébhé, hata moha tamo . naraih; Cirād grihasthaih sadyo'pi yatibhih śaśvatam padam. 8

9. Yé tu mohagraha grastāh pramādasya vaśam gatāh; Aśaraṇyai r-bhavāraṇyé bhramitavyam sadāpi taih. 9

8. In this way, after the acquisition of रत्नत्रय Ratna-traya, The Three jewels, शाश्वतं पदम् Śāśvatam Padam, the kank of Eternal Happiness is acquired, even immediately by ascetics and after a long time, by householders who have dispelled the darkness of मोह Moha, Infatuation.

9. Those, however, who have become enslaved by the grip of मोह Moha, and who are under the influence of प्रमाद Pramāda Carelessness, always roam about helplessly in the forest of worldly existence.

Having heard the religious preaching, Jambū Kumāra became desirous of संयम Samyama, Renunciation of the world. The venerable priest refused to give him दीक्षा Dikśā, Initiation into an Order of Monks without the consent of his parents. When Jambū Kumāra was returning home, anxious of taking शीलव्रत Śila vrata, the vow of Celibacy, he saw, on the way, that राजगृह नगरी Rājagriha Nagari, the town of Rājagriha was surrounded by enemies and that stones were thrown by machines worked by servants of the King, sitting on the fortress. Thinking this event to be a source of impediment, Jambū Kumāra came back to Ganadhara Mahārāja Sudharma Swāmi and took the vow of Celibacy from him.

He then returned home and respectfully addressing his parents, said "O Father and Mother! I am desirous of taking भागवति दीक्षा Bhāgavati Dikśā, Initiation into an Order of Monks promulgated by the Jinéśvaras. Please therefore give me your consent. His parents replied. "You are our only son. We shall be helpless without you. In that case, what will be our condition? We are desirous of marrying you eight

handsome girls. Fulfil therefore our well-cherished desires." Jambū Kumāra, well-considering the words of his parents, said, "I will marry the girls, if you are very keen about it; but in case, I am able to duly enlighten them in religious subjects, they will willingly accept दीक्षा Dikśā, along with me. If however, I am not able to convince them, I will remain a householder." Jambū Kumāra, then, told the parents of his wives-elect "I am anxious to have भागवति दीक्षा Bhāgavati Dikśā," and eventually all of them informed their respective daughters "Jambū Kumāra is anxious to have भागवति दीक्षा Bhāgavati Dikśā, after duly instructing you in religious subjects soon after his marriage with you" All the eight girls went to Jambū Kumāra and said "We have already accepted you as our husband You will be our Lord during this life. If however, such an union is impossible, we all of us will take भागवति दीक्षा Bhāgavati Dikśā at your hands. In case, however we become competent to attract you more and more towards the pleasures of this world, you will have to become our husband. Otherwise, we will renounce the world and take दीक्षा Dikśā along with your worthy self"

On the auspicious day of his marriage, Jambū Kumāra sitting on a gorgeously caprisoned elephant, and being fanned on both sides by milky-white yāk chowries and with a large richly embroidered umbrella held over his head, went to the house of his fathers-in-law and married the eight girls He then returned home, under great celebration, along with his eight newly-married wives and wealth amounting to ninety crore gold coins given by his fathers-in-law as his private property.

On the second day of his marriage, Jambū Kumāra took his eight recently married wives, at sun-set, to the seventh storey of his palatial building, for the purpose of instructing them in religious matters.

Now, it so happened that King विन्ध्य Vindhya, of जयपुर Jayapura near विन्ध्यगिरि Vindhya Mountain, disregarding the

birth-rights of his eldest son प्रभव Prabhava, gave away his whole kingdom to his younger son सुप्रभव Suprabhava.

Prabhava enraged at this insult, went to a पल्ली a Palli, a settlement of wild tribes, became the head of five hundred robbers and commenced robbery with them in neighbouring kingdoms and towns. There, Prabhava acquired two mysterious spells viz 1 अवस्वापिनी Avasvāpini, sleep-producing and 2 तालोद्घाटिनी Tālodghātinī, opening of locks.

Hearing that marriage-celebration of Jambū Kumāra had taken place on a grand scale, Prabhava, entered the house of ऋषभदत्त शेठ Rishabha-datta Sheth at Rajagriha during night, and having opened the locks by the तालोद्घाटिनी विद्या Tālodghātini Vidyā, the art of opening locks, and having put all the members of his family, to sleep by the अवस्वापिनी विद्या Avasvāpini Vidyā, the science of putting to sleep, plundered his whole house with the aid of his five hundred comrades.

Prabhava then went to the place where Jambū Kumāra was instructing his beautiful wives, sitting beside him, decorated with costly garments and precious ornaments and tried to induce all of them to sleep. Under The influence of the spell, the eight wives of Jambū Kumāra fell to sleep and Prabhava, commenced taking away their ornaments but it had no effect on Jambū Kumāra.

Meanwhile Jambū Kumāra made all the robbers immovabe and they stood fixed like pictures painted on a wall. Prabhava, highly disquieted, said "O Jambū Kumāra! You teach me your स्तम्भिनीविद्या Stambhini Vidyā, the art of making objects immovable, and I will teach you Avasvāpini Vidyā and Talodghātini Vidyā Jambū Kumāra said "What use have I for these vicious arts? I am going to instruct my eight wives during the night and renouncing all my wealth, I am going to take भागवति दीक्षा Bhāgavati Dikśā in the morning.

Prabhava was greatly astonished on hearing these words, and he said "Why do you abandon these various pleasures of the world and take Dikśā? Jambū Kumāra said "O Prabhava! These so-called pleasures of the world are like मधुबिन्दु Madhū-bindu, a drop of honey, Prabhava said "What is that drop of honey? Jambū Kumāra, thereupon, narrated the story of मधुबिन्दु Madhu Bindu and पुरुष Purush, the man.

THE STORY OF MADHU BINDU AND THE MAN.

A poor man started on a journey to a distant land, in company with a leader of a trading caravan for the purpose of acquiring wealth. On the way, the caravan was plundered by robbers. The poor man ran away. While running forward, he saw a huge furious elephant, quickly following his foot-steps with the object of injuring him. Out of fear of being killed, while looking around here and there, the miserable man fell into a well. When falling into the well, he happened to take hold of a branch of a Banyana Tree, standing in close proximity of the well and kept himself hanging there with the aid of the branch of the tree. The man saw a large boa snake in the centre and four ordinary snakes in the four corners, with their mouths opened wide

On looking upwards, the poor man saw one white and one black rat, biting off the branch of the Banyana Tree to which he had remained hanging. On the tree, there was a large hive of bees from which the bees were flying out and stinging him. The elephant came up and began to shake the Banyan Tree. Thus, when the miserable man saw that the elephant was trying to pull down the tree, rats were biting off the branch of the tree to which he was hanging, and that there were large snakes underneath, he was greatly terrified.

But, eventually, on tasting a drop of honey falling into his mouth, he felt himself happy.

It is said—

१ विषयगणः कापुरुषं करोति वशवर्तिनं न सत्पुरुषम् ।
बध्नाति मशकमेव हि लूतातन्तुर्न मातङ्गम् ॥ १ ॥

1. Visayaganah kāpurusham karoti vaśavartinam na sat-purusham; Badhnāti maśakaméva hi lūtātantu r-ṇa mātangam.

1. Sensual enjoyments make a contemptible person submissive, but they do not affect a wise man. A thread of a spider's web binds a mosquito only, but not an elephant.

२ ददाति तावदिमे विषयाः सुखं,
स्फुरति यावदियं हृदि मूढता ।
मनसि तत्त्वविदां तु विचारके,
क्व विषयाः क्व सुखं क्व परिग्रहः ॥ २ ॥

2. Dadāti tavadimé vishayāh sukham, sphurati yāvadiyam hridi mūdhatā; Manasi tattvavidām tu vicāraké, kva vishayāh kva sukham, kva parigrahah.

2. These sensual enjoyments give pleasure, so long as there exists bewilderment at heart. But, in the competent hearts of wise persons there is no room, for sensual enjoyments, for a desire for pleasure and none for property.

At that time, a विद्याधर Vidyādhara, an aerial genius, flying in the air, on seeing the miserable man hanging in the well, out of compassion for him, went to him and said "O worthy man! You take hold of my hand and resting on it, try to come out of the well." The miserable man said, "You wait for some time and let this drop of honey fall into my mouth." The **Vidyadhara** told him repeatedly for a long time, but the miserable man did not leave off the transient pleasure of the taste of a drop of honey and he did not come out of the well.

The vidyādhara then went away to his celestial abode and the man suffered great agonies there.

Jambū Kumāra addressing Prabhava, said "In the same manner, O Prabhava! I am deeply engrossed in this unprofitable world for the sake of transient pleasure.

The उपनय Upanaya, Application of the story narrated by me is this—

The miserable man is the man of the world; the dreadful forest is the worldly existence; the elephant is death; the well is the world of mortals; the boa snake is hell; the four ordinary snakes are the four कषायs-Kashāyas passions-viz क्रोध Krodha, Anger, मान Māna, Pride, माया Māyā, Deceit and लोभ Lobha, Greed; the Banyan tree is the allotted term of life; the two rats are the bright and the dark fortnights of the month; the honey-bees are the innumerable maladies of the body; the drop of honey is the taste of the sensual enjoyments; the Vidyādhara is the worthy Guru. He who renounces the unprofitable world, attains मुक्ति Mukti, the state of Final Beatitude. Others, suffer the pangs of terrible miseries in hell like the miserable man of the story.

Prabhava then said "O Jambū Kumāra! having renounced your affectionate mother and father, your wives and your relatives, why do you accept the great vow of दीक्षा Dikśā. Initiation into an order of monks? Jambū Kumāra said "Hear a story about the worthlessness of worldly pleasures from me."

The story runs as follows.—

In the city of Mathurā, a prostitute named Kubérsénā, after an intercourse with some unknown person, gave birth to a twin, consisting of one boy and one girl. After eleven days, the procuress said, "Children cannot be nourished at our house." You therefore leave them off at some deserted place" The prostitute, thereupon, having put on a ring of gold, inscribed

with the name कुबेरदत्त Kubéra-datta and कुबेरदत्ता Kubéra-dattā respectively on the finger of the two children and having placed them in a wooden box, left the box swimming in the waters of river यमुना Yamunā, River Jamnā.

When the box came to सूर्यपुरनगर Sūryapura Nagara, the town of Sūryapura,, two merchants of the town took it and on opening the box, one of them took the boy with him and the other took away the girl. In accordance with the inscription on the rings, the two children were named Kubéradatta and Kubéradattā respectively. When both the children grew up to mature age, the merchants married them with each other. After marriage, when both of them happened to see each other's rings, while they were amusing themselves in their palatial building. Kubéradattā on reading the names on the rings, thought that the relation between both of them must be that of a brother and a sister. Kubérdatta also thought so. Both of them, on inquiring from their respective parents were informed that both of them were obtained from a wooden-box rescued from the waters of the river Jamnā.

Kubérdattā, disgusted with the idea of having formed matrimonial relation with her own brother, renounced the world and became a साध्वी Sādhvi, nun,

Kubérdatta taking much commodity with him, went to Mathurā for the purpose of trading there. At Mathurā, Kubèrdatta kept the prostitute Kubérséna, as his wife. By her he had a male child.

In course of time Kubérdattā acquired अवधिज्ञान Avadhi Jnāna, Visual Knowledge, and on seeing this detestable connection went to Mathurā, with the permission of her गुरुणी Guruni, chief Nun, for the purpose of instructing them.

Kubérdattā, lived there in an Upāśraya near the house of Kbérséna. With the idea of instructing her mother Kubérsénā, and her brother Kubérdatta, the Sādhvi Kubérdattā went to

the house of Kubérsèna and commenced rocking up and down the cradle in which the child was sleeping, saying, "O son of Kubèrdatta, sleep. O brother of Kubérdatta sleep etc. On hearing such contradictory words of the Sādhvi, Kubérdattā asked her "Why do you talk thus? Sādhvi Kubérdattā, then showed him the ring with the name inscribed on it and said "This prostitute Kubérsénā is our mother, I am your sister, etc. In this way, she narrated the eighteen kinds of relations existing between Kubérsénā and the child.

Kubérdatta was greatly ashamed to hear it and he began censuring his own self for his improper conduct. He then gave away all his property in charity, and took, भागवति दीक्षा Bhāgavati Dikśā, Initiation into the Order of monks instituted by the Tirthankaras. Having practised severe austerities, Kubérdatta went to heaven at the end of his life.

Kubérasénā, too, condemning her bad londuct, left off her profession of prostitution became a श्राविका Śrāvikā, a woman sincerely following the tenets of the Tirthankaras and having rigidly observed the duties of a true Jain, went to heaven."

On hearing the above narration of the story, Prabhava said "O Jambū Kumāra! You are son-less. How will you have a prosperous future in your next life? Because,

It is said—

१ अपुत्रस्य गतिर्नास्ति स्वर्गो नैव च नैव च ।
तस्मात्पुत्रमुखं दृष्ट्वा, स्वर्गं गच्छन्ति मानवाः ॥ १ ॥

1. Aputrasya gati r-nāsti svargo naiva ca naiva ca, Tasmāt putra mukham dristvā svargam gacchanti mānavāh.

1. A son-less individual does not possess a prosperous future in the next life. He decidedly cannot go to heaven. Therefore, people go to heaven, after seeing the face of a son.

Jambū Kumāra said—

१ अनेकानि सहस्राणि कुमार ब्रह्मचारिणाम् ।
स्वर्गं गतानि राजेन्द्र! अकृत्वा कुलसन्ततिम् ॥ १ ॥

1. Anékāni sahasrāni kumāra-brahmacārinām, Svargam gatāni Rājéndra! a-kritvā kula santatim.

1. O King! many thousands of bachelor religious students have gone son-less to heaven, without prolonging their continuous family. Many persons with sons go to hell. Now, Listen,

"In a beautiful city, named तामलिनी Tāmalini, resembling the divine capital of Indra, there lived a wealthy merchant named महेश्वरदत्त Mahèśvaradatta. He was daily practising sacred ablutions, sacrifices, oblations to the manes etc. He had a wicked wife named नागिला Nāgilā On the funeral day of his dead father, the merchant killed a large bull and was eating his flesh along with his family-members. At that time, a medicant came there on a begging tour, but on seeing the merchant partaking of the flesh of a bull, he returned back, repeating the following verse:—

पुष्णाति स्वपितुर्मांसैः शत्रुमुत्सङ्गसङ्गिनम् ।
विधत्ते च पितुः श्राद्धमहो मोहस्य विस्मितम् ।

1. Pusnāti svapitu r-mānsaih śatrumutsanga sanginam, Vidhattè ca pituh śraddhamaho mohasya vismitam.

1. See! this man gives oblation to his dead father and he nourishes the boy-his enemy sitting in his lap with the flesh of his own father. Look at the wonder of मोह Moha, Infatuation.

On hearing the mendicant speaking thus, the merchant went out of his house and asked him "O Muni! why do you

utter such useless talk? The mendicant replied "The paramour of your wife Nāgilā was your enemy. You killed him and he was born as a son to your wife. Your father, after death became this bull. You killed him and you are now eating his flesh. Besides, the bitch licking the bones of the bull, is your mother अंबा Ambā. She was beaten with a stick and she is crying. I uttered this śloka with the object of instructing you.'

The merchant said "What is proof of the truthfulness of your words? The medicant replied "

अन्तर्गृहं शुनी नीता जातजातिस्मृतिः सती ।
रत्नजातं तदेषा तन्नि-खातं दर्शयिष्यति ॥ १ ॥

1. Antargriham śuni nitā jāta jāti smritih sati; Ratnajātam tadésā tannikhātam darsayisyati.

1. When this bitch is led into the house, she will show the heap of jewels buried in the ground, as she has acquired जातिस्मृति Jāti smrti, Remembrance of former life." Saying, so the mendicant went away. As fore-told by the mendicant, the bitch showed the valuable treasure. The merchant, considering the oblation to the manes as useless, commenced practising the Jaina Dharma preached by the mendicant.

On hearing the above-mentioned stories, Prabhava, becoming enlightened in Jain Dharma renounced the world and took Dikśā along with his 500 comrades.

समुद्रश्री Samudraśri addressing Jambū Kumāra said, "O Master! Beware that you may not become the recipient of sorrow, like the farmer बक Baka, by abandoning sensual enjoyments already in your possession. Now, hear the story about Baka farmer:—

In a village named सुसीमा Su-simā, there lived a farmer named बक Baka. During the rainy season, he produced gram,

wheat, Kodrava (inferior corn eaten by poor people) kidney beans and other kinds of corn in his field, and one day, he went to the house of his daughter at Mālavā, where he was fed with गुडमण्डक Guda-mandaka, large and very thin cakes made of wheaten flour and molasses, by his daughter. The farmer inquired, "How is molasses prepared." His daughter and other relatives replied, "Dig a well and then, grow wheat and sugar-canes." Acting on the advice received from his daughter and others, the farmer, bought seeds for wheat-growing, went immediately to his native place and commenced the plucking out of corn-plants grown in his field. When his relatives and acquaintances asked him the reason for his awkward behaviour, he said "I want to produce wheat and sugar-cane in this field. We shall eat sweet cakes prepared with molasses. We have become disgusted with the eating of such inferior corn." His relatives told him "Such corn will not grow in this land." Although remonstrated with a good deal by his relatives, the farmer did not care for their advice, but proceeded on with the work of up-rooting the corn-plants from his field. He then commenced digging out a well. He dug out very low in the ground, but he could not get a drop of water from it. The corn-seeds that he brought from his daughter's village were decomposed. The pulses and other inforior corn grown in his field, were up-rooted and thrown away. The farmer lost every thing by endeavouring to obtain an inappropriate article.

In the same manner, my dear husband, lest you may not be deprived of the pleasure of sensual enjoyments of this world, and lest you may not become unhappy, like the farmer Baka, by discarding your wives and other objects of enjoyment already in your pessession.

Jambū Kumāra replied "I am not like the greedy crow, who was very fond of flesh, that I may become unhappy. Now, hear the crow's story.

THE STORY OF THE GREEDY CROW.

A rutting elephant living on Mount विन्ध्य Vindhya, distressed with thirst, during summer, one day went to रेवानदी Révā Nadi, river Narmadā. There, his feet slipped down and he fell down into the river, like a huge mountain-peak tumbling down. On seeing that the elephant was dead, jackals came there, and began eating his flesh. They then, made a big hole in the upper aperture of his body. Many crows used to enter the hole and feel themselves happy by eating his flesh. While one crow entering his body was busily engaged in eating away flesh from the interior of his body, the aperture of his body, contracting under the influence of heat, became closed up tight and the greedy crow remained inside.

With the advent of the rainy season, the dead body of the elephant was led into the great ocean. Constantly wet with cold water, the dead body became enormously swollen, the aperture opened wide and the imprisoned crow came out. As he looked around, he saw water everywhere. The distressed crow repeatedly flied up and could find nothing but the dead body to sit on, but there was no end of the ocean. The dead body of the elephant, filled up with water was drowned into the ocean and along with it, the crow died by drowning.

Jambū Kumāra addressing his wife said " O dear !

काकवत्करिणः काये, नारीदेहेऽनुरागवान् ।
कथं प्रिये ! न मज्जामि, सोऽहं मोहाम्बुधाविव ॥ १ ॥

1 Kākavat kariṇah kāyé, nāridéhé'nurāgavān, Katham priyé ! na majjāmi so'ham mohāmbudhāviva.

1. O dear ! How can I not be drowned in the ocean of Moha, (infatuation) by attachment to the body of a female, like the crow attached to the body of the elephant ?

पद्मश्री Padmaśri addressing Jambū Kumāra said, "O dear husband! You may not perhaps become a loser in both ways like the monkey.

The story of the monkey runs as follows:—

STORY OF THE MONKEY.

King Arikésari of हस्तिनागपुर Hastināgapura, went, one day, for hunting along with a number of other kings in a distant country. While wandering from forest to forest, rain commenced to fall in heavy torrents and the king had to seek shelter in a thick bower of creepers. When the rain ceased falling, he came near a lake. On seeing there a very handsome girl resembling a celestial maiden, the king was greatly delighted The young girl well-decorated with valuable ornaments was taken by the king to his palace. There he married her and made her, his chief queen. The king, then, began to enjoy the pleasures of the senses, like an Indra with his wife Indrāni.

When the king Arikésari and his new queen, were one day, sitting in his picture-room, a juggler, amusing the public by his sports with a monkey, while going from village to village and town to town, came there and commenced playing with the monkey. On seeing the queen, who was sitting on the lap of the king, the monkey did not jump about and he did not dance. The juggler beat him a good deal, but to no purpose; the monkey kept staring only at the lotus-like face of the queen. The juggler became greatly embarassed. The monkey kept weeping all the while.

On sieeng the monkey, the queen said "O monkey! I remonstrated with you, but you became very avaracious Now, be wise and dance. Leave aside your remorse Do not weep.

Because,

गते शोको न कर्तव्यो, भविष्यं न च चिन्तयेत् ।
वर्तमानेन कालेन, वर्तयन्ति विचक्षणाः ॥ १ ॥

1. Gaté śoko na kartavyo, bhavisyam na ca cintayet; Vartamānena kālena, vartayanti vicakśaṇāh.

1. One should not feel sorry for what is past, and he should not think about the future. Clear-sighted persons act in accordance with the present time.

खेदं मुक्त्वाऽधुना सद्यस्त्वं नृत्यं कुरु वानर ! ।
यादृशं क्रियते कर्म तादृगाप्नोति मानवः ॥ २ ॥

2. Khédam muktvā' dhunā sadyastvam nrityam kuru vānara ! / Yādrisam kriyate karma tādrigāpnoti mānavah. 2.

2. O monkey! Leaving aside your grief, now dance immediately. Mankind obtains (a recompense) similar to the actions he does.

The monkey thus advised, pleased the king by wonderful dancing unfraudulently performed. Having satisfied the owner of the monkey with wealth, the king asked his queen " Who is this monkey? and why did he weep? The queen said " O Lord! At Padmadraha, in the Nandana forest, there lived a couple-a monkey and a female monkey Becoming distressed with excessive heat, one day, the couple jumped into water, from the branch of a tree. Having fallen into water, the couple was transformed into a human couple-a male and a female The monkey said, " As human beings, we shall have to work hard for cultivation and other trades; as beasts we shall have to suffer much hardship from exposure to cold and heat. Better, if we attain a celestial form. We will then enjoy all sensual pleasures. Let us, therefore, jump again into the water and we shall assume celestial forms." Thereupon, the female said " This human existence is sufficient for both of us. We should not become very avaracious."

Because,

लोभमूलानि पापानि, रसमूलाश्च व्याधयः।
स्नेहमूलानि दुःखानि, त्रीणि त्यक्त्वा सुखी भव ॥ १ ॥

1 Lobhamūlāni pāpāni, rasamūlā sca vyādhayaḥ; Sneha mūlāni duḥkhāni trīṇi tyktvā sukhî bhava.

1. Evil deeds have avarice at their bottom; diseases have (derangement) of humours at the bottom; miseries have attach--ment at the bottom. Having abandoned the three (causes), be happy.

Forbidden repeatedly, he did not listen to the advice of his wife, but jumped again into the water and was transformed as a monkey. He jumped again and again into the water but his apish form did not disappear. " I am the female monkey transformed as a human female, who had been taken from the forest to your palace. This monkey became attached to the juggler. Now, seeing me, the monkey lamenting his own evil action, was weeping. I also recognised the same monkey. " The queen having admirably observed her religious duties became very happy. The monkey remained miserable for a long time.

In the same manner, O Lord! having acquired the happiness of the pleasures of immense wealth and beautiful wives, you will become miserable like the monkey, desirous as you are of the happiness of the maiden मुक्ति Mukti, Liberation. You should not therefore abandon your wives, who are like divine damsels.

Thus ends the story told by Padmaśri.

Jambū Kumāra then said, " People enjoying many varied pleasures are not satisfied like अंगारकारक Aṅgārkāraka.

THE STORY OF ANGARAKARAKA.

At the town of चन्द्रपुर Candrapura, there lived a charcoal-burner named चन्द्र candra. One day in summer, he went to a

forest with some quantity of water for the purpose of preparing coals. While preparing coals, the quantity of water he had with him, soon became exhausted. He became very thirsty at night and his mouth and palate dried up. While sleeping at night and afflicted with excessive thirst, he drank the whole quantity of water existing then in wells, tanks, rivers and lakes and finally went to a well in an arid place. Exceedingly distressed with unquenchable thirst, the charcoal-burner standing near a Banyan Tree, threw a bunch of straw tied to a rope into the deep well and began to lick drops of water trickling from it The charcoal-burner's thirst was not at all quenched by any means.

In the same manner, all human beings experiencing the pleasures of breast-feeding, sexual intercourse with women, and putting on of valuable clothes and ornaments, are not satisfied. But I am not anxious about the pleasures of this world.

पद्मसेना Padmasenā, then said, " O husband! being desirous of मुक्ति Mukti, Emancipation, you do not lose both like the jackal while abandoning the prosperous state acquired in this world. For instance,

THE STORY OF THE JACKAL.

A jackal acquired a piece of flesh in some forest. He went to the bank of a lake with it. Though desirous of eating that piece of flesh, the jackal on seeing fish thrown out of the current of water, became anxious to catch it out of ardent longing for it. When the jackal leaving the piece of flesh on the ground, ran forward to catch the fish, the fish at once entered the current of water. A kite taking hold of the piece of flesh by his powerful beak, flew high up into the sky.

The jackal losing both, was much grieved at heart.

In the same manner, while abandoning this wealth, you will lose the happiness of this world, as well as that relating to the next world, like the jackal.

Jambū Kumāra, addressing Padmaséṇā said "I will not become bewildered with attachment like the Vidyādhara Vidyunmāli and you also should not become bewildered like him. Now, listen to the story of the Vidyādhara.

STORY OF THE VIDYADHARA.

At the town of गगनवल्लभ Gaganavallabba, which beautified the northern row of वैताढ्यपर्वत Mount Vaitādhya, there were two Vidyādhara brothers, named Mégharatha and Vidyunmāli One day, both the brothers assuming the apparel of a मातङ्ग Mātaṅga, a man of the lowest class, went to a मातङ्ग Mātaṅga, a Cāndāla (a man of the lowest class) in Vasantapura for the purpose of acquiring मातङ्गी विद्या Mātaṅgi Vidyā, because that **Vidya** (art) is not obtainable without a marriage and association with the daughter of a **Matanga.** With this idea in their mind they associated with **Candalas.** When they went there, the Cāndālas asked them Who are you? Why have you come here? They replied "We are sons of a non-Aryan king of Sākétapur and we have been expelled from his kingdom. We have come here with the object of learning Mātaṅgi Vidyā (art). All of them were greatly pleased on seeing both the princes. They kept them with them, and married their daughters with them.

The elder brother Mégharatha remaining chaste, had all the household work done by his wife and by intimacy with her, he learned Mātaṅgi Vidyā, within a year, while his younger brother Vidyunmāli overcome with sensual desires, became deeply engrossed in the enjoyment of sexual pleasures with his wife. She became pregnant.

Mégharatha asked his younger brother Vidyunmāli " Brother! Did you accomplish the Vidyā or not?" Vidyunmāli then narrated an account of what happened with him and his wife. Mégharatha said "O stupid man! why did you defile yourself by your connection with a low caste barbarian woman? Vidyunmāli replied O virtuous, lovely brother! grant

me pardon for this fault of mine. Out of affection towards me, you call for me after one year. I will subdue carnal desires and I will accomplish my **Vidya** (art).

Megharatha went away, and after a lapse of one year, he came back to call away his brother, but on seeing that his younger brother's cāndāli-wife was again pregnant, he rebuked him saying "How is it that she is again pregnant? Vidyunmāli blushed out of shame, and requested his elder brother, for extension of his time-limit for one year more.

Eventually, Megharatha returned to his brother, after a lapse of three years, and seeing that his brother was deeply engrossed in sensual pleasures, he thought that Vidyunmāli would remain in the family of low-caste people, and he went away home without him.

Megharatha, being disinterested and free from worldly desires, became fully conversant with Mātaṅgi Vidyā.

While Vidyunmāli remaining in the family of low-caste people, was in course of time, treated by them like a slave and had to execute servile orders without the least hesitation. Living in servile degradation in a dirty unhealthy house, Vidyunmāli became very miserable. After death, Vidyunmāli suffered terrible agonies in hell.

In the same manner, I am not engrossed in worldly pleasures like Vidyunmāli and you should not be fond of enjoyments of this world.

कनकसेना Kanakasénā then said, "Now accept my advice. Do not be greedy like the शङ्खधमक Śaṅkhadhamaka, conch-blower.

The story of the conch-blower runs as follows.—

THE STORY OF ŚAṄKHA-DHAMAKA.

There lived, in the town of Śāligrāma, a farmer named कणकूट Kanakūta. He was the guardian of a field belonging to some other farmer. Remaining in the field, he used to drive away beasts eating away corn by blowing his concha. One day, Kanakūta went, at night, with his concha, for the protection of the field. During night, thieves running away with many cattle from a neighbouring village, came near the field. After a little while, the guardian of the field, frivolously blew the concha. The thieves, on hearing the sound of the concha, under the fear of being followed by watch-men of the town, went away leaving the cattle behind. On knowing that the stolen cattle were left away by the thieves, the owners of the cattle came there in the morning, and took away their cattle to their respective villages. Kanakūta blew the concha daily, as usual.

One day, when the thieves were passing that way, they heard the sound of the same concha. They inquired as to who blew the concha daily. They came to know that the concha was daily blown by Kanakūta and they recognised him as the blower of the concha Then, saying that, we were driven away by him on a previous occasion, and deceived a great deal, they went to him and binding him hand and foot, they beat him so severely that he became unconscious. The thieves, then, robbed him of whatever he had.

Kanakasénā addressing Jambū Kumāra said, "Dear! While desiring for superior wealth, you may perhaps be unhappy like the concha-blower.

Jambū Kumāra said "I am not stupid like the monkey. You may not be aware of his story, therefore listen

THE STORY OF THE MONKEY.

In the Vindhya mountain, abounding in beasts of prey of various kinds, there was a monkey, who was amusing himself constantly with his beloved female monkeys.

One day, a strong young monkey came there, and began to enjoy himself fearlessly, having sexual intercourse with the monkey's chief beloved. In due course of time, the chief female monkey, accepting the new paramour, used to enjoy unhesitatingly with him She did not care a straw for her husband. Other female monkeys living near her, said, "This monkey has become old. He is fit to be abandoned." Thinking that the new monkey was quite suitable, all the female monkeys remained under his shelter.

Because,

वृक्षं क्षीणफलं त्यजन्ति विहगाः शुष्कं सरः सारसाः
पुष्पं पर्युषितं त्यजन्ति मधुपा दग्धं वनान्तं मृगाः ।
निर्द्रव्यं पुरुषं त्यजन्ति गणिका भ्रष्टं नृपं सेवकाः
सर्वः स्वार्थवशाज्जनोऽभिरमते नो कस्य को वल्लभः ॥ १ ॥

1. Vriksam kṣinaphalam tyajanti vihagāh śuskam saṛah sārasāh Puspam paryusitam tyajanti madhupā dagdham vanāntam mrigāh / Nirdravyam purusam tyajanti ganikā bhrastam nripam sévakāh / Sarvah svārthavaśājjano'bhiramate no kasya ko vallabhah.

1. Birds abandon trees whose fruits have withered; cranes abandon dried-up lakes; bees abandon a stale flower; deer abandon the forest region which has been burnt; harlots abandon a man destitute of wealth; servants abandon a dethroned king; every body rejoices at one's self interest. Who is not the favourite of any body ?

The old monkey used to fight with the new monkye. Then, the new monkey thriving under the good will of the female monkeys, drove away the old monkey. While running away, the old monkey, distressed by thirst, cast his mouth into liquid bitumen, out of erroneous impression for water. He was being followed by monkeys and female monkeys In order to extract his mouth from the bitumen, the monkey placed his front feet into the bitumen and then he placed his hind legs into it. His whole body became fixed into it and he eventually died. Had the old monkey pulled out his mouth previously, without placing his feet into the bitumen, he would not have been killed.

Jambū Kumāra told his wives "I am not desirous of being drowned into the bitumen representing this Samsāra.

नभःसेना . Nabhahsenā, then, said, "Dear husband! by becoming greedy, you will become a loser and an object of laughing stock like the old woman बुद्धि Buddhi. The story of the old woman Buddhi runs as follows—

STORY OF THE OLD WOMAN BUDDHI.

In the village named नन्दिग्राम Nandigrāma there lived two old women named सिद्धि Siddhi and बुद्धि Buddhi. Outside the village, there was a यक्ष Yaksa a demi-god named भोलिक Bholika who was giving away whatever was desired by his worshipper. Siddhi worshipped the Yaksa with beautiful flowers in such a way, that he gave her two दीनार्स Dinārs, (gold coins) every day Siddhi, leaving aside wooden utensils, now used to eat in gold utensils; and she had a big palace built for her.

On seeing Siddhi possessing wealth acquired through the gracious gift of the Yaksa, Buddhi asked privately her friend Siddhi.

कुलक्रमागतं स्वामी, दारिद्र्यं तावदावयोः ।
कुतो विभवपाथोधिः जलदेवीव वर्तसे? ॥ १ ॥

1. Kula kramāgatam swāmi, dāridryam tāvadāvayoh;
Kuto vibhava pāthodhih jaladévīva vartasé?

1. O Sister! Poverty is hereditary in the family of both of us, how is it that you are now living like a goddess of the sea of the

Siddhi then narrated before her, every thing as it actually happened. Buddhi, thereupon, worshipped the Yakṣa with flowers etc and having satisfied him, asked for his favour. The Yakśa said "O Buddhi! What do you want? Buddhi said "Give me twice as much as you give to Siddhi. The Yakśa gave Buddhi four gold coins daily. Knowing that Buddhi asked for four gold coins daily, Siddhi asked for double the quantity. Buddhi again requested the Yakśa for twice as much.

Siddhi then thought "Buddhi, always asks for twice as much, in competition. I will now act in such a way that she will suffer the evil consequences of her rivalry with me."

Siddhi, then, told the Yakśa in secret, "You take away, one of my eyes. The Yakśa took away one of her eyes in a moment.

Buddhi, then, requested the Yakśa to give her double as much as was given to Siddhi. Buddhi was thereby rendered perfectly blind by the Yakśa.

नोऽकारणरुषां संख्या, सङ्ख्याताः कारणाः क्रुधः ।
कारणेऽपि न कुप्यन्ति, ये ते जगति पञ्चषाः ॥ १ ॥

1. No'kāranarusām sankhyā, sankhyātāh kāranāh krudhah;
Kārane'pi na kupyanti yé té jagati pancaṣāh.

1. The number of persons who are enraged without provocation is limitless; persons enraged under provocation are numerous; but, in this world, those who do not become angry, even with sufficient provocation, are rare.

तं नत्थि घरं तं नत्थि राउलं, देउलं पि तं नत्थि ।
जत्थ अकारणकुविया, दो तिन्नि खला न दीसंति ॥ २ ॥

2. Tam natthi gharam, tam natthi rāulam, déulam pi tam natthi;
Jattha a-kārana kuviyā do tinni khalā na disanti.

2. There is neither a house nor a kingdom, nor a temple where two or three wicked persons who are enraged without provocation, do not become visible.

ईर्ष्यया लभते जन्तु-रन्धत्वं परवश्यताम् ।
इहैवामुत्र नरकादि पुनर्दुःखमनुत्तरम् ॥ ३ ॥

3. Irsyayā labhate jantu-randhatvam paravaśyatām ।
Ihaivāmutra narakādi puna r-duhkha m-anuttaram. 3

3. By jealousy, a person acquires blindness and subsurvience to the will of another during this life, and on the other hand he acquires overwhelming misery of hell etc in the next world.

In the same manner, O Lord! while trying to get a high and higher prosperous state, you will meet with a misfortune, like the old woman Buddhi.

Jambū Kumāra replied O sweetheart! I will not, like a well-bred horse, go along a wrong path. Now, Beloved of the gods! hear this story.

THE STORY OF THE HORSE.

In the town of वसन्तपुर Vasantapura, there was a very virtuous and dutiful king named जितशत्रु Jitaśatru.

One day, the king said "Is there any body in my kingdom who is fully conversant with the examination of well-bred horses? Thereupon, persons experienced in the training of horses and charioteering brought before him, out of a number of horses, a thorough-bred horse and said "The kingdom of the king, in whose territory this horse lives, always prospers more and more, in every way. Kings bow down before that sovereign. That sovereign is not vanquished by others."

The king thought "Where can this horse be kept, separately, and well-taken-care of? Jinadās Sheth is compassionate and free from avarice. Let me therefore entrust him with the care of this animal." Jinadās was thereafter called to the presence of the King and entrusted with the care of the horse. Jinadās took the horse to his house and having built a four-storeyed building for him, kept him there and fed him with nourishing food and drink materials. As the horse gradually increased in growth, the prosperity of the kingdom went on increasing abundantly.

Jinadās Sheth, riding the horse, daily took him to a neighbouring lake for a drink, and while returning home, he daily took the horse to the temple of Bhagavān Śri Rishabha--déva and went three times round the temple and respectfully bowed down before the image of the Lord.

Thus, the horse did not go to any other place except the lake, the temple and the house of Jindās and he did not know any other path.

A hostile king, knowing the horse to be the source of increase in prosperity of the kingdom, once said "Is there any body here who will bring that horse to me? I will give him five villages as a reward." Thereupon, a servant of his palace, assuming the guise of a genuine Śravaka went to Vasantapura, with the permission of the king. There, he adored the Jineśvara

with laudatory hymns and bowed down before Sādhus. Jinadās thinking him to be an excellent Śravaka, took him to his house and did much hospitality by abundant food and drink material. At night, Jinadās, discussing religious matters with him, kept him constantly with himself.

One day, Jinadās happened to go to a neighbouring town on some business. The fictitious śravaka, taking advantage of this opportunity, joyfully mounted the horse and commenced journeying towards his town. The horse did not go to any other place, except the lake, the temple and the house of Jinadās. He went to the lake, took his drink there, went three times round the temple, and returned to the house of Jinadās. He repeatedly did the same thing, over and over again; but did not go to any other place The fictitious śravaka disappointedly left away the horse and hurriedly went to his town. He narrated the whole account of the horse before his king. The horse un-aware of any other place except the three places mostly frequented by him, went back to the house of Jinadās. On seeing that the horse returned to the house of Jinadās, out of his own will, the servants gave the full account of the abduction of the horse by the fictitious Śravaka, to Jinadās on his return home. The horse was, there after, exceedingly receiving honour from the wealthy gentleman as well as from the king. He became very happy. The merchant was also highly respected by the king and he became very happy."

O dear! I am acquainted with only three paths viz ज्ञान Jnāna (Right Knowledge दर्शन Darśana, Right Pereeption and चारित्र Cāritra, Right Conduct, like the three paths of the thorough-bred horse of the story. I do not know any other path.

On hearing the above story narrated by Jambū Kumāra, his wife Kanakaśri said "O Lord of my life! Listen—

THE STORY OF TWO BROTHERS.

Two brothers started from हेमपुर Hemapura, on a journey to a distant country. In a forest, they saw an ant-hill with five peaks. On opening one peak of the ant-hill, they obtained an abundant, quantity of highly delicious fresh drinking water. They drank the water and were highly delighted. The elder brother then told his younger brother " Now, let us open the other peak, saying so, they opened the second peak and acquired much wealth. On opening the third peak they acquired silver and opening the fourth peak, they acquired abundant gold Out of avarice, the younger brother tried to open the fifth peak. His elder brother said " Do not be greedy.

Because

मूलं मोहविषद्रुमस्य सुकृताम्भारोशिकुम्भोद्भवः,
क्रोधाग्नेररणिः प्रतापतरणिप्रच्छादनेतोयदः ।
क्रीडासद्मकलेर्विवेकशशिनः स्वर्भानुरापन्नदी
सिन्धुः कीर्तिलताकलापकलभो लोभः पराभूयताम् ॥ १ ॥

1. Mūlam moha viṣa drumasya sukrutābhārośi kumbhodbhavah Krodhāgnérarapih pratāpatarapi pracchādānè toyadah । Kriḍāsadma kalè r-vivékaśaśinah sva r-bhānurāpannadi । Sindhuh kirtilatā kalāpa kalābholobhah parābhū yatām ।

1. Avarice is the root of the poison-tree मोह Moha. (Infatuation); it is like Agastya in drinking away the heap of good deeds; it is like fuel of tinder-sticks to the fire of anger; it is like a rain-cloud in over-coming the brilliance of dignity; it is a play-ground for quarrels; it is like a Rāhu in eclipsing the brightness of discrimination; it is an ocean to the river of misfortune, it is like a young elephant in destroying the creeper of fame. Therefore, subdue avarice.

महीयसापि लोभेन, लोभो न परिभूयते ।
मात्रासमधिकः कुत्र मात्राहीनेन जीयते ॥ २ ॥

2. Mahiyasāpi lobhena, lobho na paribhūyate ।
Mātrāsamadhikah kutra, mātrāhinena jiyate. 2.

2. Avarice is not overcome even by immense acquisitions. How is it that a word having an excess of mātrā (like लोभ Lobha) is defeated by a word without the mātra लाभ Lābha. That is to say, it is difficult to overcome avarice.

The elder brother said " Let the remaining peak be as it is Do not open it Although prohibited a great deal by his elder brother, the young man, out of avarice, began to dig open the fifth peak, and the elder brother, out of discretion stood at a distance. As the younger brother dug out the peak a huge snake came out, emitting poison all around. The man was severely burnt and he became very miserable, for a long time.

In the same manner, desirous of the happiness of Emancipation, you may not suffer the fate of the younger brother out of your avarice for more happiness.

Jambū Kumāra said " Darling! I will not act like the multitude of parrots. Hear the story.—Some persons had placed tubed instruments near a village for the protection of their corn-fields. A multitude of parrots came and sat firmly over the instruments, keeping their legs stead-fastly clinging to the margins of the instruments, out of fear of falling down. The crowd did not fly away thinking themselves tightly bound down, although they were free.

But dear! I am not like that multitude of parrots. I have cut the trammels of the bondage of Moha and I will go where-ever I like.

Or, here, there is another story:—

A tortoise lived in a big lake on Mount Vindhya along with his family. One night, on seeing the full moon, on account of withdrawing away of the veil of moss over the water, he became greatly delighted Then he thought "Let me show this to my family-membeis." With this idea in his mind, the tortoise went to the bottom of the lake for the purpose of bringing his family-members to the spot. When the tortoise came there with his family-members, he saw that the hole in the moss through which he was able to see the moon, had already become closed up Then, wandering about excitedly, here and there, even with his eyes fixedly directed to the moon, he could not see the full-moon."

Having acquired जिनधर्म Jina-dharma, the principles of religion, preached by the Jineśvars, capable of giving control over senses and having acquired the adequate help of a worthy Guru, I will not abandon it.

Hearing this story, जयश्री Jayaśri said "Worthy Master! Why do you deceive us like Nāgaśri? Please hear her story.—

STORY OF NĀGAŚRI.

At a town named पद्मपुर Padmapura, there lived a king named केलिप्रिय Kelipriya. He used to hear new stories, by turns, from people, every day. One day, the turn of a Brāhmin came. He was stupid The Brāhmin thought "What should I say? If I am not able to narrate a new story before the king, the wicked king will throw me into a prison."

On seeing the withered face of the Brāhmin, who was deeply engrossed in sorrow, a virgin daughter of his daughter said "You do not be uneasy I will go and narrate the story."

The virgin grand-daughter of the Brāhmin then went to the king and said "O Lord! I will narrate the story, today.

instead of my father." The King said "Then, you narrate it" The virgin said—Here is the Story of Nāgaśri—

In this very town, there lived a Brāhmin named नागशर्मा Nāgaśarmā, with his wife named सोमश्री Somaśri, and his daughter नागश्री Nāgaśri.

Nāgaśri was given in marriage with a high-class Brāhmin by her parents. Her parents went into a neighbouring town, for the purchase of materials suitable for her marriage occasion.

When the virgin-girl was alone in the house, the betrothed Brāhmin came into her house. On perceiving her would-be husband, she fed him nicely. Then, she told him to lie down on a comfortable bed-stead with soft bedding in it. She then, thought, "She is not justified in touching even the hand of her would-be husband, before the accomplishment of lawful marriage. There is ample room here. Let me therefore lie down here." So, she lied down innocently on the ground just near the bed-stead.

During sleep, the sleeping bride-groom accidently happened to tumble down on the innocent girl, who was lying there. He fell on her. Out of undue agitation of embarrassment, the terrified bride-groom instantly died.

The virgin-girl then thought "I am wicked. I was instrumental in his death. People will say that I killed him. What should I do? What should I say if people knew it."

She then burried the dead body of the bride-groom into the ground, threw dust and earth over it, and having besmeared the ground over it with cow-dung, she made the place fragrant with perfumed waters and scented powders. The parents of Nāgaśri returned home with materials for her marriage ceremony."

Having said this much, the Brāhmin's grand-daughter stood silent. The king asked her "What happened next? The girl said "My time is over, I am going home." The king asked her "How can I see that girl? The Brāhmin's grand-daughter then replied "I am that very girl. I am an actress on the stage of this worldly play. The king said "Is whatever you say, true? She said "If the stories told before you by the people are genuine, then only, my story is also such. Saying so she went away to her house.

Jayaśri addressing Jambū Kumāra, said, My dear husband! why do you deceive us by story-telling, in the way Nāgaśri did the king?

Jambū Kumāra thereupon replied "I am not deeply engrossed in pleasures of this world like ललितांग कुमार Lalitānga Kumāra. Hear his story—

THE STORY OF LALITĀNGA KUMĀRA.

There was a very powerful king named शतायुध Śatāyudha at a town named कन्दर्पकोशपुर Kandarpakośapura. He had a queen named लीलावती Lilāvati.

One day, when queen Lilāvati, decorated with costly garments and valuable ornaments, was sitting in a balcony of her palace, she saw a very handsome young man—an actual incarnation of Cupid-the god of Love-passing that way, riding a swift horse. Lilāvati fell in love with him as soon as she saw him and began to suffer from the pangs of the arrows of Cupid.

Lalitānga Kumāra, also, on seeing her, fell in love with her. Thinking the wife of a king to be inaccessible for such purposes, Lalitānga Kumāra went home.

The queen suffering immensely from the pangs of love appeared as if captivated by an evil-spirit. The maid-servant of the queen, realizing the inner-most idea of her mistress said "I will bring that young man to you." The maid-servant went to Lalitāṅga Kumāra, the son of Samudrapriya Śeth, and said in private, "My mistress, queen Lilāvati, is very anxious to have sexual enjoyment with you." He said "I am also desirous of her. When there is an opportunity, let me know it and I will come." The maid-servant informed her mistress accordingly.

The king, very seldom, went out; and so, such an oppor tunity was not possible. However, one day, getting a suitable opportunity, the maid-servant brought Lalitāṅga Kumāra, who had put on costly garments and valuable ornaments, to queen Lilāvati. Mean-while, the king happened to arrive there. The maid-servant concealed Lalitānga Kumāra in a deep cess-pool in the palace, and told him "Do not utter a word." The king is here. "If he comes to know that you have come here with such an object, he will kill you by the point of a spear." Lalitāṅga Kumāra greatly terrified, remained there in complete seclusion. While he was there, the queen, out of compassion for him, used to give him food. Lalitāṅga Kumāra kept body and soul together by the meagre food given to him. But he became very miserable by experiencing the horrible stench of the cess-pool and by remembering the happiness of his family life.

During the rainy season, wafted away by the filthy water over flowing from the cess-pool, over the conduit channel, Lalitāṅga Kumāra was dragged to the extreme end of the main cess-pool of the rampart of the town. His mother saw him there in a wretched condition. He had fainted. He was brought home in an unconscious state. He was brought to his senses by cold-water ablutions and other means. When Lalitāṅga Kumāra came to his natural state of health, his relatives asked him "Where were you for such a long time?" Over powered by shame, Lalitāṅga Kumāra could not utter a word.

After regaining his natural bodily vigour, however, when Lalitāṅga Kumāra was, one day, passing by the king's palace, he was again invited by queen Lilāvati.

Jambū Kumāra addressing Jayaśri, said "Dear ! Do you think he will go there again? Jayaśri replied "No, not by any, means." Jambū Kumāra said "Lalitāṅga Kumāra may perhaps go, but I do not, in the least, desire the pleasures of this world acquired by association, with females, which are mostly impure. If I ever fall into the amusement of such filthy pleasures, I will have to suffer the terrible miseries of hell." The moral of the story is this—Having come out from the embryo of a female, resembling a deep well, I do not desire the enjoyment of such happiness, becoming deeply engrossed like Lalitāṅga Kumāra, in pleasures of the senses, which are full of miseries in the long run."

On hearing this story, Jambū Kumār's wife said "Dear husband! Please do not be in-considerate, like the fabulous bird, called मा साहस mā sāhasa and hear the following story—

STORY OF MĀ SĀHASA.

When a powerful lion was quietly sleeping with his mouth wide open, in his cave on a high mountain, a bird called Mā Sāhasa, entering his mouth, began eating away, pieces of flesh adhering to the interval between his teeth, loudly proclaiming, at the same time, मा साहसं कार्षीः Mā sāhasam kārsih- 'Do not be inconsiderate."

Thereupon, a man passing by, said "O bird! You loudly proclaim "Do not be inconsiderate, and at the same time, you are doing an inconsiderate act of eating away pieces of flesh from the mouth of the lion! You appear to be stupid. You do not act in accordance with your speech. If the lion wakes up, while you are in his mouth, he will instantly kill you "

In the same manner, O dear husband! abruptly, abandoning the worldly happiness already acquired, you do not do the reckless act of practising penances, like the stupid bird. Self-control may, some day, torment you, like the lion.

Jambū Kumāra replied, "Giving up evil association, I always seek after good companionship, like the royal chaplain सोमशर्मा Somaśarmā. Now, hear his story.

STORY OF SOMAŚARMĀ.

A king named Jitaśatru of क्षितिप्रतिष्ठित नगर Kṣitipratisthita Nagara, had a पुरोहित Purohita, (a domestic chaplain) named सोमशर्मा Somaśarmā.

Somaśarmā had three friends, viz 1 नित्यमित्र Nitya-mitra 2. पर्वमित्र Parva-mitra and 3. प्रणाममित्र Pranāma-mitra.

The first friend नित्यमित्र Nitya-mitra, having played constantly together, was treated as a man of his equal status as a mark of respect towards him and kept always with himself. The second friend पर्वमित्र Parva-mitra, was invited occasionally on holidays. While, the third friend प्रणाममित्र Praṇāma-mitra, used to exchange greetings of welcome with each other, when both of them happened to meet.

One day, king Jitaśatru was enraged with the पुरोहित Purohita, the domestic chaplain सोमशर्मा Somaśarmā.

Somaśarmā, afraid of the king's wrath towards himself, went to his friend Nityamitra for advice. Nityamitra said "If the king is angry with you, the king's servants will come to my house and harress me. It is not advisable for you to stay here. Go away to some other place"

The Purohita then went to Parva-mitra, and sought his advice. He said "If the king comes to know that you are

staying with me, he will crush you and me, in an oil-mill, with our family-members. It is not desirable for you to wait here. Remain concealed somewhere else."

The **Purohita**, at last, went to the house of Pranāma-mitra for advice, and said "I am not taken care of, by my two friends. What should I do now? The Praṇāma-mitra said "Do not be afraid. We shall become un-divided. We shall remain together. What will the king do to both of us. We shall go under the protection of some other sovereign." They went to the kingdom of another sovereign.

The उपनय Upanaya, (the application) of the story is this—

The consequence of maturing of Karmas is like the king; the Jiva (the living being) is like the domestic chaplain of the king: this body is like the सहजमित्र Sahaja-mitra, friend born at the same time; all the relatives are like the पर्वमित्र Parva-mitra, a periodical friend; Dharma is like प्रणाममित्र Praṇāma-mitra, because it accompanies the Soul during the next life.

जीवस्य यः परत्रापि श्रियं यच्छति वाञ्छिताम् ।
ज्ञातिदेहौ विहायाहं, धर्ममाराद्धुमुद्यतः ॥ १ ॥

1. Jivasya yah paratrāpi śriyam yacchati vānchitām ।
Jnātidehau vihāyāham dharmāraddhumudyatah.

1. Getting rid of kinsmen and renouncing the body, I will endeavour to adore the Right Dharma, which bestows the well-desired wealth (of संयम Sanyam, Right Conduct and मोक्ष Mokśa, Emancipation) to the soul even in the next world.

On hearing these nectar-like words of mundane indifference, प्रभव Prabhava, along with his five hundred comrades, and the eight newly-married wives of Jambū Kumāra, became free from all worldly desires."

The eight wives of Jambū Kumāra said:—

प्रमुखे सुखदैः स्वामिन्! परिणामेऽति दुःखदैः ।
इयत्कालं अहा कष्टं विषयैर्वञ्चिता वयम् ॥ १ ॥

1. Pramukhé sukhadaih swāmin! parināme' tiduhkhadaih ı
Iyat kālam ahā kastam! visayai r-vancitā vayam. 1.

1. O Master! We have been woefully deceived by worldly enjoyments, which give pleasure in the beginning, but which give immense misery in the end, for such a long time.

आपदां प्रथितः पन्थाः इन्द्रियाणामसंयमः ।
तज्जयः सम्पदां मार्गो, येनेष्टं तेन गम्यताम् ॥ २ ॥

2. Āpadām prathitah panthāh indriyānāmasanyamah ı
Tajjayah sampadām mārgo, yenestham tena gamyatām. 2.

2. Want of control over senses is the path renowned for misfortune. Victory (over the senses) is the right road to prosperity. Therefore, go by which-ever path, it is desirable.

यस्य हस्तौ च पादौ च, जिह्वा च सुनियन्त्रिता ।
इन्द्रियाणि सुगुप्तानि, रुष्टो राजा करोति किम् ॥ ३ ॥

3. Yasya hastau ca pādau ca, jihvā ca, suniyantritā ı
Indriyāni suguptāni, risto rājā karoti kim 3.

3. What does an enraged king do to him, whose hands and feet and tongue are held well under control, and whose senses are well-guarded.

तत्तद्विवाहसंबंधा–दन्धे तमसि मज्जनात्
उद्धृताः स्मस्त्वया यद्वा श्रेयसे सङ्गतं सताम् ॥ ४ ॥

आस्थितस्तत्त्वया एषः श्रितोऽस्माभिरपि त्वयम् ।
सदैव नेतर्नेताऽसि, त्वमस्मान् शिवपत्तनम् ॥ ५ ॥

4. Tattadvivāha sambandhā-dandhe tamasi majjanāt ।
Uddhrutāh smastvayā yabvā śreyase sangatam satām. 4.

5. Asthita s-tattvayā esah śrito' smābhirapi tvayam ।
Sadaiva netar-netā'si, tvamasmān śiva pattanam 5.

4-5. O Lord! By our matrimonial connection, with you, we have been rescued from being drowned in pitch-black darkness. Because, the association with good persons always results in happiness. The path which you have adopted, has been accepted by us for ever. You are, now, our guide to the शिवपत्तन Śivapattana, the abode of the Blessed ones.

प्रभव Prabhava, also, thought—Fie on us! that we are busy in snatching away, the wealth and property of others. I have acquired much sin by indulgence in robbery and gambling. Therefore, who knows what will be my future state?

Because,

चौर्यपापद्रुमस्येह वधबन्धादिकं फलम् ।
जायते परलोके तु चिरं नरकवेदना ॥ १ ॥

1. Caurya pāpa drumasyeh vadha bandhādikam phalam ।
Jāyate paraloke tu ciram narakavedanā. 1

1. The fruit (consequence) of the tree of robbery is murder, imprisonment etc, in this world and the anguish of suffering in hell for a long time, is produced in the next world.

Jambū Kumāra, with such delicate body, is ready to renounce immense wealth and such beautiful wives. "Therefore, I will surely adopt the path accepted by him." With this idea in his mind, Prabhava said "O magnanimous man? attracted

by your virtuous qualities; I will presently ask permission from my relatives and will positively follow you."

Thereupon, Prabhava and his comrades, eager with the noble idea of renouncing worldly enjoyments, were instantly set free from their bondage by the ruling deity; and they told Jambū Kumāra "Having received the sanction of our relatives, we shall come with you, in the morning, for the purpose of receiving दीक्षा Dîkṣā, Initiation, into an Order of monks, with you."

Jambū Kumāra said "The mind of living beings is very fickle.

Because,

क्षणं सक्तः क्षणं मुक्तः क्षणं क्रुद्धः क्षणं क्षमी ।
मोहाद्यैः क्रीडयेवाहं, कारितः कपिचापलम् ॥ १ ॥

1. Kṣaṇaṃ saktaḥ kṣaṇaṃ muktaḥ kṣaṇaṃ kruddhaḥ kṣaṇaṃ kṣamî;
Mohādyaiḥ kridayevāham kāritaḥ kapicāpalam. 1.

1. I was attached at one moment, released at one moment, angry at one moment, tranquil at one moment. I have, in this way, been made the jesting activity of a monkey, by the dalliance of मोह Moha, Infatuation and

एकाग्रमनसा ध्याता, देवा अश्ममया अपि ।
अचिरेणैव तुष्यन्ति, किं पुनश्चेतनो जनः ॥ २ ॥

2. Ēkāgramanasā dhyātā, devā aśmamayā api;
Acirenaiva tuṣyanti. kim punascetano janaḥ.

2. Even idols of gods made of stone, are appeased in a short time, if they are meditated on with a concentrated mind, then, what about an intelligent being?

Therefore, you should not practise प्रमाद Pramāda, Carelessness

Carelessness with regard to 1 मज्जं Majjaṃ मद्यं Madyam, Intoxicating liquors 2. विसय Visaya विषय Viṣaya, Sensual enjoyment 3. कसाय Kasāya कषाय Kaṣāya, Passions 4. निद्दा Niddā निद्रा Nidrā, Sleep and 5. विकहा Vikahā विकथा Vikathā, Irrelevant talk.

You should always act in accordance with your speech.

Prabhava, saying "We are ready to act accordingly", went home accompanied by his robber-comrades.

Having come to know that Jambū Kumāra was desirous of taking Dīksā, along with his newly-married wives, his own parents, and his parents-in-law, he became ready to take संयमधर्म Samyama dharma, the duties of an ascetic, along with him.

Jambū Kumāra, having worshipped the Jineśvara Bhagavān in accordance with due ceremony, and having spent a large portion of his wealth in various ways for the welfare of human beings, mounted a handsome horse, and went to Śri Sudharma Swāmi accompanied by his wives and his parents who had put on costly garments and valuable ornaments, for the purpose of taking भागवति दीक्षा Bhāgavati Dīkṣā, Initiation into the Order of monks, instituted by the Tīrthankaras.

Prabhava, having received permission from his relatives, went there, accompanied by his five hundred robber-comrades, with the object of receiving Dīksā.

Having respectfully gone round three times and having reverentially prostrated before Sudharma Swāmin, the fifth Gaṇadhara of Śramaṇa Bhagavān Mahāvīra, the virtuous Jambū Kumāra submissively requested him thus —O rescuer from the deep abyss of Samsāra ! O Saintly helmsman ! Save me and my family from the ocean of Samsāra by the bestowal of Bhāgavati Dīkṣā, which resembles a ship for crossing the fathomless abyss.

The mighty chief of the congregation of Sādhus, thereupon performed the auspicious ceremony of bestowing Dīkṣā, on Jambū Kamāra and his family-members and on Prabhava and his five hundred comrades. Having given Dīkṣā to five hundred and twenty-seven persons, Sudharma Swāmin uttered the undermentioned preaching:—

तथाहि—एके जीवाः संयमं सिंहतुल्या भूत्वा गृह्णन्ति शृगाला इव पालयन्ति; एके जीवाः शृगाला इव भूत्वा संयमं गृह्णन्ति शृगाला इव पालयन्ति; एके पुनः जीवाः शृगाला इव संयमं गृह्णन्ति सिंहा इव पालयन्ति; एके पुनः जीवाः सिंहा इव शूरवृत्त्या संयमं गृह्णन्ति सिंहा इव पालयन्ति । तेन भवद्भिश्चतुर्थं भङ्गस्थै संयमो निरतिचारः पालनीयस्तथा यथा करतलगतामुक्तिरपि भवति । प्रमादो न करणीयः, प्रमादेन संसारे भ्रमणं भवति गृहीतसंयमानामपि ।

Tathāhi-Eke jīvāh samyamam simhatulyā bhūtvā grihṇanti, śrigālā iva pālayanti; eke jivāh śrigālā iva bhūtvā samyamam grihṇanti śrigālā iva pālayanti; eke punaḥ jivāh śrigālā iva samyamam grihnanti, simhā iva pālayanti; eke punah jīvāh simhā iva sūrvrittyā samyamam grihṇanti, simhā iva pālayanti / Tena bhavadbhiscaturthabhangasthaiḥ samyamo niraticārah pālaniyastathā yathā kara tala gatā mukti r-api bhavati / Pramādo na karaṇiyaḥ, pramādena samsāre bhramanam bhavati grihītasamyamanāmapi /

Namely:—Some persons becoming courageous like lions take up the duties of an ascetic and observe there duties like jackals; 2. Some of them take up these duties like jackals, and observe them like jackals; 3. Some take up these duties like jackals and observe them like lions; 4. While some persons take up the duties of an ascetic, bravely like lions and observe them bravely like lions.

You should observe the संयम धर्म Samyama dharma, the duties of an ascetic, bravely, without any defect what-so-ever in accordance with the fourth variety, in such a way, that मुक्ति Mukti, Emancipation soon becomes an object to be grasped by the palms of the hand.

You should not be negligent because negligence causes wandering in the Samsāra, even in the case of persons who have already taken up संयमधर्म Samyama Dharma, the duties of an ascetic.

Because,

चउद्दसपुव्वी आहारगावि मणनाणी वीरागा य ।
होंति पमायपरवसा तयणंतरमेव चउगइआ ॥ १ ॥

1. Cauddasa puvvī ābāragāvi maṇanāni viyorāgā ya;
Honti pamāyaparavasā tayaṇantarameva caugaiā. 1.

1. Even ascetics well-versed in the fourteen Pūrvas, ascetics with Ahāraka Labdhi, ascetics with मनःपर्ययज्ञान Manaḥ-paryava Jnāna, Mental Knowledge, and ascetics who are exempt from passions, become wanderers afterwards in the four **Gatis** of this Samsāra on account of their becoming over-powered by negligence.

Jambū Muni, thence-forward, particularly practised severe austerities. It is for this very reason, that the great sage is daily praised in the following words, by many ascetics:—

नवणवई कंचणकोडीउ,जेणुज्झिया अट्ठय बालियाओ ।
सो जम्बूस्वामी पढमोमुणीणं, अपच्छिमो नंदउ केवलीणं ॥ १ ॥

1. Navaṇavaī kancaṇa kodiu jenujjhiyā attha ya bāliyāo ।
So Jambū-swāmi, padhamo munīnam, apacchimo nandau Kevalinam. 1.

1. Obeisance to Jambū Swāmin, the most excellent ascetic and the last Kevalin who abandoned the prosperity of a

wealth amounting to ninety crore gold-coins and eight newly-married wives.

Sudharma Swāmin, wandering from village to village accompanied by Jambū Swamin and other ascetics, halted in outer pleasure-garden near चम्पानगरी Campā Nagari, the town of Campā, like a leader surrounded by young elephants. Many persons arrived there for the purpose of bowing down before the lotus-like feet of the Saint and of hearing his preaching.

On seeing people going to the pleasure-garden for the purpose of giving their respects to the worshipful Saint, king कोणिक Konika, the son of श्रेणिकभूप Śrenika Bhūpa, King Śrenika, went there. The whole assembly, along with King Konika, went three times round the Venerable Saint and sat there with the object of hearing the preaching.

The eminent teacher said:—

माणूसखित्तजाई, कुलरूवारुगामाउअं बुद्धी ।
सवणं गहणं सद्धा, संजमो लोगंमि दुलहाइं ॥ १ ॥

1. Māṇusa khitta jāī kula ruvārugāmāuam buddhi;
Savanam gahanam saddhā, sanjamo logammi dulahāim.

1. In this world 1. Human existence 2. (Ārya) Kṣetra, 3. Excellent (maternal) family, 4. Noble lineage, 5. Beautiful appearance, 6. Excellent health, 7. Long life 8. Intelligence, 9. Eagerness for the hearing (of Scriptures) 10. Absorption of what is heard 11. Faith and 12. Self control, are hard to be obtained in this world.

कौशेयं कृमिजं सुवणमुत्पलाद् दूर्वा च गोलोमतः ।
पङ्कात्तामरसं शशाङ्कमुदधेरिन्दीवरं गोमयात् ॥ २ ॥

2. Kauśeyam krimijam suvarṇamutpalād dūrvā ca go-lomatah:
Paṅkāttāmarasam śaśāṅkamudadhe r-indīvaram gomayāt.

2. Silk garment is produced from worms, gold from lotus, millet-grass from the hair of cows, day-lotus from mire, the moon from the sea, and a bee is produced from cow-dung.

At the end of the preaching, Konika embraced Śrāvaka-dharma preached by the Tīrthaṅkaras, and on looking at Jambū Muni and other disciples of Sudharma Swāmin, he inquired out of curiosity:—

श्रीसुधर्मगुरो! कोऽयं, द्विपेष्विव सुरद्विपः ।
सुधांशुरिवधिष्णेषु, त्रिदिवाद्रिरिवाद्रिषु ॥ १ ॥

शालिधान्यमिवान्नेषु, कल्पद्रुम इव द्रुषु ।
अम्भोधिष्विव दुग्धाब्धि-श्चम्पकं कुसुमेष्विव ॥ २ ॥

हिरण्यमिव लोहेषु, रसेष्विव सुधारसः ।
अद्भुतस्तव शिष्येषु, सविशेषः प्रदीप्यते ? ॥ ३ ॥

1. Śri Sudharma Guro! ko'yam, dvipeṣviva sura-dvipaḥ;
Sudhānśurıvadhiṣṇeṣu, tridivādririvādriṣu.

2. Śalidhānyamivānneṣu, Kalpa-druma iva druṣu;
Ambhodhıṣviva dugdhābdhiscampakam kusumeṣviva.

3. Hiraṇyamiva loheṣu, raseṣviva sudhārasaḥ;
Adbhutastava śıṣyeṣu sa-viśesah pradîpyate.

1-3. O Sudharma Guru! Among this group of your disciples, who is this disciple of yours, who shines out more brilliantly, miraculously like an Indra's elephant among elephants, like the moon among meteors, like the celestial mountain (Mount Meru) among mountains, like rice among corn-grains, like कल्पद्रुम Kalpa-druma, the fabulous wishing tree among trees, like the ocean of milk among seas, like the Campaka flower (Michelia Champaca) among flowers, like gold among iron (objects), and like nectar, among objects of taste ?

Sudharma Swāmin, thereupon, narrated the whole account of the previous life of Jambū Muni and especially of his severe austeries during previous lives, and said "This ascetic acquired such prosperity on account of religious austerities practised during previous lives."

Having heard this, the king greatly delighted, went to Campāpuri. The people, also, having received instruction in the doctrines of the Tīrthaṅkaras, bowed down before the worthy teacher and went home.

Sudharmā Swāmin, then wandering from village to village accompanied by Jambū Muni and other Sādhus, went to Śramana Bhagavān Mahāvīra. Jambū Muni while studying under Ganadhara Mahārāja Sudharma Swāmin, became well-versed in the eleven Aṅgas and the fourteen Pūrvas.

Sudharma Swāmin appointed Jambū Muni as an आचार्य Ācārya, a great-scholar, during the tenth year after the Nirvāṇa of Śramaṇa Bhagavān Mahāvīra. Having entrusted the Ācārya Jambū Swāmin with the burden of (managing) the whole congregation, during the twentieth year after the Nirvāṇa of Śramaṇa Bhagavāna Mahāvīra, Sudharma Swāmin went to मुक्तिपुरी Mukti-puri, the abode of Final Beatitude.

Then, Jambū Swāmin having acquired केवलज्ञान Kevala Jnāna, Perfect Knowledge, and having enlightened numerous devout persons in religious matters, appointed Prabhava Muni as an Ācārya and having entrusted Prabhava Swāmin with the burden of (managing) the whole congregation, Jambū Swāmin, whose entire Karmas (desire for action) were at an end, went to मुक्तिपुरी Mukti-purī, after the lapse of sixty-four years from the Nirvāna of Śramana Bhagavān Mahāvīra.

मनः पराऽवधी श्रेण्यौ पुलाकाहारकौ शिवम् ।
कल्पत्रिसंयमा ज्ञानं नासन् जम्बूमुनेरनु ॥ १ ॥

1. Manah parā'vadhi śrenyau, pulākāhārakau śivam;
Kalpa tri samyamā jñānam nāsan Jambū mune r-anu.

1. Manah paryava Jnāna 2. Parma Avadhi Jnāna, two series viz 3. Kṣapaka śreni and 4. Upaśama śreṇi, 5. Pulāka Labdhı 6. Ahāraka Labdhi 7. Mokṣa 8. Jina Kalpa, 9. The three varieties of Cāritra-dharma viz Parihāra-viśuddhi, Sukṣma samparāya and Yathā khyāta Cāritra and 10. Kevala Jnāna, became extinct after the demise of Jambū Swāmin.

Because, it is said,

मणपरमोहिपुलाए आहारगखवगउवसमेकप्पे ।
संयमतियकेवलिसिज्झयणा य जंबूमि वुछिन्ना ॥ २ ॥

घनागमैकप्रभवानि यस्य माधुर्यधुर्याणि वचः फलानि ।
निषेव्य भव्या भवतापमौज्झन्, मुदे स जम्बूतरुरद्वितीयः ॥ ३ ॥

2. Mana paramohi pulāe āhāraga khavaga uvasame kappe;
Samyama tiya kevali sijjhayanā ya Jambūmi vuchinnā.

3. Ghanāgamaika pravabhāni yasya mādhurya dhuryāṇi vacaḥ phalāni;
Niṣevya bhavyā bhava tāpa maujjhan mude sa Jambū taru r-advitīyaḥ.

2. Manah paryava Jnāna, Parama Avadhi, Pulāka Labdhi Ahāraka Labdhi, Kṣapaka śreṇi, Uvasama śreni, Jina-kalpa, three varieties of Samyama, Kevala Jnāna, and Siddhi pada, ceased with Jambū Swāmin.

3. May the unparalleled Jambū Tree, whose fruits sprung up as an indication of the arrival of the rainy season are in the form of speech abounding in sweetness able to remove the heat of the sufferings of the life of devout people resorting to it, become exuberant!

Jambū Swāmi was sixteen years old at the time of his Dîkśā. He was an ordinary Sādhu for twenty years, and a Kevali for forty-four years. Jambū Swāmi, having appointed Prabhava Swāmi as the chief Pontiff, acquired Final Liberation when he was eighty years old.

The poet says:—

जम्बूसमस्तलारक्षो, न भूतो न भविष्यति ।
शिवाध्ववाहकान् साधून्, चौरानपि चकार यः ॥ १ ॥

1. Jambū samastalārakśo, na bhūto na bhaviṣyatî;
Śivādhvavāhakān sadhūn, caurānapi cakāra yah.

1. There did not exist, and will not exist a watchman like Jambū who made even robbers, as ascetics walking along the path of शिव Śiva, Eternal welfare.

सम्यक्त्वशीलतुंबाभ्यां भवाब्धिस्तीर्यते सुखम् ।
ते दधानो मुनिर्जम्बू, स्त्रीनदीषु कथं ब्रुडेत् ? ॥ १ ॥

1. Samyaktvaśilatumbābhyām bhavābdhistîryate sukhaṃ:
Te dadhāno muni r–Jambū, strî nadîṣu katham brudet ?

1. The ocean of worldly existence is happily crossed by long gourds in the form of right belief and chastity. How can Jambū Muni bearing these (means) be drowned in rivers in the form of females.

Also,

लोकोत्तरं हि सौभाग्यं, जम्बूस्वामिमहामुनेः ।
अद्याऽपि यं पतिं प्राप्य, शिवश्रीर्नान्यमिच्छति ॥ १ ॥

1. Lokottaram hi saubhāgyam Jambū Swāmi mahāmuneḥ;
Adyā'pi yam patim prāpya, Śivaśri r–nānyamicchatī.

1. The good fortune of the great sage Jambū Swāmi is really extraordinary. (As) the prosperity of Final happiness, does not desire any one else, even till now, after having acquired him as (her) husband.

No. 3. Sthavira Arya Prabhava Swami.

Prabhava, the elder son of King Vindhya of Jayapuri Nagari located amidst the Vindhya range of mountains, joined a band of robbers as his right of becoming the legitimate claimant to his father's throne had been set aside and the management of the affairs of the entire kingdom was entrusted to his younger brother.

Within a short time, Prabhava became the head of the gang, and he practised high-way robbery on a large scale in surrounding villages and towns, in company with his five hundred comrades.

There, he became competent in तालोद्घाटिनी विद्या Tālodghā-tinî Vidyā, the art of opening locks, and in अवस्वापिनी विद्या Avasvāpinî Vidyā, the art of inducing sleep.

One day, having heard that extensive celebrations on a grand scale, were being performed in Rāja-griha, at the house of the millioner Sheth Riṣabba-datta, on the marriage occasion of his son Jambū Kumāra, the robber-chief Prabhava secretely entered the merchant's house at night with the object of plundering the immense wealth there; and having lulled all the family-members to sleep by means of his Avasvāpinî Vidyā, began to open all the locks by means of the Tālodghā--tinî Vidyā with the aid of his comrades. All the locks in the house were opened and a large number of valuable articles were collected in heaps with the object of carrying them away whenever an opportunity of doing so occurred.

Now, it so happened that, Prabhava, entered the millioner's house, with the object of plundering it, during the same night-the first night of meeting of Jambū Kumāra with his wives-in which Jambū Kumāra was instructing his newly-married wives in religious subjects on the seventh storey of the building.

Prabhava went to the place and on seeing Jambū Kumāra busily engaged in conversation with his wives, lulled Jambū Kumāra's eight wives to sleep by means of his Avasvāpini Vidyā and tried to take away valuable ornaments and costly garments from their bodies.

Jambū Kumāra instantly fixed Prabhava and his comrades to their respective places by means of स्तम्भिनी विद्या Stambhinî Vidyā, the art of making living beings and other objects immovable, so they were unable to take away their highly-desired booty.

Prabhava then told Jambū Kumāra "O Jambū! You teach me your Stambhini Vidyā. I will show you my Tālodghātinî Vidyā and Avasvāpinî Vidyā.

Jambū Kumāra replied. "What is the use of these Vidyās (arts) to me? I am going to instruct my eight wives during the night and renouncing all my wealth I am going to take भागवति दीक्षा Bhāgavati Dīkśā in the morning.

Prabhava was greatly astonished on hearing these words and he said "Why do you abandon these various pleasures of the world and take Dîkśā? Jambū Kumāra, thereupon, explained to him the transitoriness of the pleasures of this world and Prabhava, having heard the stories and the entire line of discussion of Jambū Kumāra with his wives, made up his mind to renounce the world in the morning.

Prabhava then went to Gaṇadhara Mahārāja Sudharma Swāmi and took Dīkśā in the morning along with Jambū Kumāra and his eight newly-married wives, Jambū Kumāra's parents and parents-in-law, and his own five hundred comrades.

After Dīkśā, Prabhava Muni studied the eleven Aṅgas and the fourteen Pūrvas and practised severe austerities.

Prabhava Muni was thirty years old at the time of initiration. He remained an ordinary ascetic for forty-four years. Then, he

was the head of the Jaina Saṅgha for eleven years. He died at an age of eighty-five, i-e seventy-five years after the Nirvāṇa of Śramana Bhagavāna Mahāvîra. Prabhava Swāmi belonged to कात्यायन गोत्र Kātyāyana gotra.

One night, when the whole congregation of ascetic disciples was sleeping, an idea of undermentioned nature occurred at midnight in the mind of Prabhava Swāmi who was then in योगनिद्रा Yoga Nidrā, Somnolent condition induced by the practice of Yoga —

"Who will be my successor as the head of the Congregation, capable of rescuing the Jaina Sangha like a clever mariner and of expanding, like the Sun, the lotus-like Dharma preached by the Arhats?

When deeply engrossed in this thought, with the object of finding out a suitable successor, Prabhava Swāmi thought over the sadhus of his own congregation and the entire Jaina Saṅgha and looking out with the aid of his highly illuminating superior knowledge, he could not find out a single individual radiant with the zeal of spreading the Dharma preached by the Tīrthankaras. He therefore turned his attention towards people of other doctrines, as a lotus deserves to be picked up even from mire, and he found out a well-known Brāhmin Pandit (scholar) named सय्यंभव भट्ट Śayyambhava-bhatta of वत्सगोत्र Vatsa gotra, as a most suitable individual whose Liberation was also in near future.

Pandit Śayyambhava was at that time busy performing various यज्ञs, Yajnas, Sacrifices at Rāja-griha.

Prabhava Swāmi thereupon went to Rāja-griha, and sent two of his Sādhūs to the यज्ञशाला Yajña śālā, sacrificial hall, with instructions to request for food, and, as the Brahmins will not give them food at that time, to leave the hall uttering the following verse:—

अहो कष्टमहो कष्टं तत्त्वं विज्ञायते न हि ।
अहो कष्टमहो कष्टं तत्त्वं विज्ञायते न हि ॥ १ ॥

1. Aho kaṣtamaho kastam tattvaṁ vijnāyate na hi;
Aho kaṣtamaho kaṣtam tattvam vijnāyate na hi.

1. Alas! fie on us. Alas! fie on us, true knowledge is verily not found out;
Alas! fie on us, Alas! fie on us, true knowledge is verily not found out.

As instructed, the two Sādhūs went at meal-time to the sacrificial hall, which was decorated with banners and flags of various shapes and colours, with portal arches of variegated flowers and leaves, where vessels containing sacrificial water for sipping were placed at different places near the main entrance, where religious students practising chastity were busy in kindling sacrificial fire, where a number of goats were tied to sacrificial post, where fire was blazing on the Vedi-shaped sacrificial altar, where various sacrificial utensils filled with different kinds of oblation-materials were carefully arranged, where numerous devout Brāhmins were sitting with the object of witnessing the sacrificial ceremonies, and the sacrificial hall where a number of learned Brāhmins well-versed in sacrificial rituals were entirely occupied in offering different kinds of oblation-materials accompanied by utterances of various sacred hymns.

The Sādhūs stood at the main entrance of the hall and requested for food. The Brāhmins dismissed them without giving them any food. The Sādhūs, then, left the main entrance of the sacrificial hall loudly uttering, as instructed, the verse "Aho kaṣtam, aho kaṣtam etc."

Ṣayyambhava-bhatta, the well-known sacrificial ritualist, who was sitting near the main-entrance, distinctly over-heard the verse recited by the Sādhūs and began pondering over it.

Knowing that the eminently virtuous Jaina Sadhus, will not, under any circumstance, tell a falsehood, the mind of Śayyambhava-bhatta became very doubtful about the real nature of True Knowledge.

When the mind of Śayyambhava-bhatta became greatly disturbed with ideas about the real nature of True Knowledge he inquired from the उपाध्याय Upādhyāya, the high-priest who was in charge of sacrificial ceremonies, saying "What is the essence of True Knowledge? The Upādhyāya replied, "The real essence of True Knowledge is that the Vedas are the bestowers of heaven and Final Beatitude. People conversant with the real nature of True Knowledge, confidently say that there is no other real essence of True Knowledge, except the Vedas."

Śayyambhava-Bhatta, then angrily said "You are really deceiving innocent people like myself by saying that the Vedas contain the real essence of True Knowledge out of your greed for sacrificial fees received from persons capable of paying for the expenses of the sacrifice. Because, these great sages, who are free from affection and hatred towards any object, who are perfectly disinterested and destitute of worldly belongings, and who are perfectly peaceful and compassionate, will never speak out a falsehood. Therefore, O wicked man! You do'nt seem to be a true teacher. You have cheated the world from your very birth. You really deserve to be punished now. However, O cheat! say out the true nature of the real essence, accurately at it stands, otherwise I will cut off your head as there is no crime in punishing a wicked man." So saying, he drew out a bright sword from its scabbard. Sayyambhava-bhatta, raising up his sword, at that time, appeared actually as the god of death, reading out a warrant of death in his hand.

The Upādhyāya, greatly agitated with fear, thought "This man, is ready to kill me. To-day I have got the best opportunity to say out the true nature of the real essence as it stands. Besides, the Vedas declare and it is our established

custom; to say out the truth as it stands when the dangerous misfortune of decapitation faces us; otherwise, we cannot say it out under any other circumstance. I will disclose the truth to him and my life will be saved."

Thinking of his own welfare, the Upādhyāya said "Underneath the sacrificial post, an image of an अर्हत् Arhat, a Tīrthaṅkara of the Jainas, has been erected and it is worshipped secretely, down below. By the supernatural influence of the presence of this image, all our religious ceremonies relating to sacrifices are accomplished without any mishap, to our entire satisfaction."

"Otherwise, the great sage Siddhá-putra and the most devout Nāradajı will certainly ruin all the preparations for a sacrifice without the presence of an image of a Tīrthaṅkara there."

The Upādhyāya then removed the sacrificial post and having shown him a diamond-image of the Tīrthaṅkara carefully preserved there, said, "The doctrine preached by the Tīrthaṅkaras represented by this image, is the real essence of True Knowledge. Sacrifices are only degrading. The doctrine preached by the Tīrthankaras is full of compassion towards living beings. How can there possibly be any probability of a true Dharma in sacrifices involving the destruction of innumerable living beings? Alas! it is a pity, that we make a living by entrapping innocent people in our deceitful net-work of false belief! O worthy man! therefore, you carefully study the principles preached by the Tīrthaṅkaras, become a devout follower of those principles and free us from our sins. O fortunate man! I have cheated you for a long time for the sake of filling my belly. Now, I am no longer your Upādhāya. May you be happy!"

Śayyambhava bhatta, bowing down before him, said "By explaining me the true essence, you have really become my Upādhāya (teacher)" and with these words he gave away all

the gold and copper sacrificial intensils and materials to the Upādhāya and set out in search of the two Sādhūs. Ultimately, he reached the place where Sthavira Arya Prabhava Swāmin was residing at पाटलीपुत्र नगर Pātali-putra Nagara, along with his numerous disciples.

Having done respectful obeisance at the feet of Prabhava Swāmin and othar Sādhūs and becoming delighted by the benedictory expression धर्मलाभ Dharma-lābha-an expression generally used by Jaina ascetics, (meaning that every desirable object is attainable by the practice of Dharma (meritorious deeds) Sayyambhava-bhatta, sat down there and bringing his two folded hands in front of his forehead in such a way that the ten nails of his hands touched each other, as a mark of reverential salutation, requested Sthavira Arya Prabhava Swāmin thus:—O lord! Please explain me the real essence of true Dharma which may lead me to the path of Final Emancipation."

Prabhava Swāmin then said "O worthy man! Abstention from injury to living beings is the only excellent Dharma and being capable of giving pleasure in future, deserves to be always thought of. Just as happiness is pleasing to one's soul, in the same manner, happiness is pleasing to another soul. One should alway speak what is pleasing, measured, true, and untormenting to others. One should not even tell a truth which is distressing to others. One should never take an object that is not given to him. Remain constantly contented. A contented man becomes a participator of Eternal happiness even during this world. Wise persons abstaining from sexual enjoyment in every way become splendid and powerful. Really speaking, sexual intercourse, is like a violent desire for the poison-tree of this Samsāra. Wise persons undesirous of re-births should abandon all varieties of belongings, and becoming free from all desires towards his body, should always take delight in absorption in universal soul. One should always deliver his soul from the bondage of this Samsāra, by the practice of five

great vows, namely, 1. अहिंसा A-hinsā, Non-injury to living beings. 2. सत्य Satya, Truth. 3. अस्तेय A-śteya, Non-stealing; abstinence from theft. 4. ब्रह्मचर्य Brahmacarya, Celibacy; chastity and 5. अपरिग्रह A-parigraha, Non-possession of belongings "

Sayyambhava-bhatta becoming acquainted with the true nature of the knowledge of the Truth, was greatly alarmed with the bondage of this Saṁsāra. Reverentially bowing down therefore, at the feet of Acārya Prabhava Swāmin, he respectfully said " O worshipful master! I have till now, considered an untruth as the real essence of true knowledge, like a frantic man suffering from an excess of bile, erroneously taking a lump of clay for a piece of gold. I have to-day come to know the Truth, please therefore, do me the favour of giving me भागवति दीक्षा Bhāgavati Dîkśā, Consecration into an Order of Monks preached by the Tîrthaṅkaras as it is the only means of support for an individual who is being drowned in the unfathomable ocean of this Samsāra."

Sthavira Arya Prabhava Swāmin thereupon initiated Sayyaṁbhava-bhatta into his Order of Sādhūs.

No. 4. Sthavira Arya Sayyambhavasuri.

At the time of his दीक्षा Dikśā, Initiation, Sayyambhava-bhatta was twenty-eight years old. Observing penance of various kinds, he was not at all afraid of endurances, and thinking it to be the most effective method of destroying Karmas, he became more energetic in the practice of his religious duties. Shining brightly like the Sun, Sayyambhava Muni commenced fasting of one day, two days, three days, four days and more days at a time.

Serving faithfully the lotus-like feet of his Guru, the talented Sayyambhava Muni acquired a complete knowledge of the fourteen Pūrvas, through his grace. Knowing him to be thoroughly well-versed in Scriptural Knowledge, Prabhava Swāmi appointed Sayyambhava Muni as a. pontif in his stead and he himself remained in deep meditation.

When Sayyambhava-bhatta was initiated, his wife was young and pregnant. On seeing her quite young, people lamentingly said "O! There can be no person more cruel-hearted than Sayyambhava-bhatta. He has foresaken his young and virtuous wife. Females pass their days comfortably without their husbands, only by a shelter from a son. But she has no son. What will happen with the wretched self of hers? When people compassionately asked her, "O good woman! Is there any possibility of a foetus in your womb? she replied "मणयम् Manáyam, Somewhat" in Prākrit. The foetus was then of a few weeks' duration. But gradually the foetus developed more and more and at the mature age, she gave birth to a son with a moon-like face capable of giving delight to her bewildered mind. From the reply मणयम् Manayam, given by the wife of Sayyambhava-bhatta, the child was named मणक Manaka. The child nourished by the wife of Sayyambhava-bhatta, herself the mother and herself the foster-mother, gradually began to walk about.

After the completion of eight years, the boy asked his mother " O mother ! you appear to be in the dress of a married woman Where is my father ? She said " O child ! Your father has taken दीक्षा Dîkśa, when I was pregnant I have reared you up. O long-lived child ! You have not seen your father and your father has not even seen you. When one day, your father Sayyambhava-bhatta was performing यज्ञ Yajnas, Sacri--fices, some Sādhūs came to him and they gave him Dîkśā." On hearing this, the boy became very eager to see his worship--ful father. He therefore left his house with the permission of his mother.

Acārya Sayyambhava-sūri was at the time residing at चंपापुरी Campāpuri. The boy, attracted as it were by the mass of his meritorious deeds, went there. Sayyambhavasūri while going out of the town for a call of nature, saw the lotus-eyed boy coming from a distance. On seeing the boy, Sayya-mbhavasūri became increasingly delighted by excessive affection like the ocean on seeing the moon, and the face of the boy on seeing the nectar-like appearance of the sage immediately expanded with joy like the closed bud of the lotus-flower. The Acārya then delightfully inquired " O fortunate child ! Who are you ? Where do you come from ? Whose son or grandson are you ? The boy said " I am coming here from Rājagrha Nagari. I am the son of a Brāhmin named Sayyambhava of Vatsa gotra. When I was in my mother's womb, my father had taken Dîkśā. I am wandering from town to town to find him out. If you know my father Sayyambhava, please do me the favour of saying where he is. If I personally see my father I am desirous of having Dîkśā at his hands. I will have the same fate as he has.

The Acārya replied, " O child ! I know your father. He is my friend. He and myself are bodily inseparate. You know, therefore, he is myself. O fortunate child ! you accept, there-fore, Dîkśā at my hands. The Acārya thinking that he had acquired a handsome disciple, took him to his Upāśraya, and

initiated the highly intelligent child into his order of monks with due ceremony.

Then, inquiring about the age-limit of Maṇaka Muni, the Acārya Mahārāja knew that he had only six months left as his age-limit. He then thought " How can this short-lived child acquire a knowledge of the Scriptures within such a short period of time? Highly talented benevolent sages of former times have declared that saints with a knowledge of the fourteen Pūrvas or ten Pūrvas at least, can independently compose Sūtras embodying the essence of the Siddhāntas. An opportunity of instructing Maṇaka Muni in a short time has arisen, let me therefore compose a collection of the essence of the Siddhānta." With this idea in his mind Acārya Sayyambhavasūri composed a Sūtra named दशवैकालिकसूत्र Daśavaikālika Sūtra containing an essence of the Siddhāntas. The work was called वैकालिक Vaikālika, as it was composed during evenings and it was called दशवैकालिक Daśa-vaikālika as it contained ten chapters. The most excellent and highly compassionate Acārya Śrimān Sayyambhava-sūri himself commenced the teaching of the Daśavaikālika Sūtra to Manaka Muni. Within six months, the whole sūtra was taugh to him. At the end of that period, when Manaka Muni was on his death-bed, the Acārya himself did all the ceremony of giving him vows of repentence and misgivings, and of admonishing him to keep his mind on the three gem-like objects of worship of the Jain Siddhānta viz शुद्धदेव Śuddha Deva, Pure god, शुद्धगुरु Śuddha Guru, Pure Teacher, and शुद्धधर्म Śuddha Dharma, Pure Religion.

At the death-time of Maṇaka Muni, when drops of tears flowed uninterruptedly from the eyes of Acārya Mahārāja Sayyambhavasūri like a shower of autumnal rains, the distressed and astonished Yaśobhadra Muni and other disciples respectfully inquired " O worshipful master! Why should there be such an improper behaviour on your part? What inexplainable reason is there, that you are so much grieved at?"

The Acārya Mahārāja, then narrated the whole account of his son Maṇaka, from the time of his birth till his death before Yaśobhadra Muni and his other disciples, and said at the end "Though the boy was very young, he carefully observed all his religious duties in a short time and died very peacefully absorbed in devout meditation. He was young in years, but he was fully matured with virtuous character. On account of this connection, tears flowed unawares from my eyes, because affection towards one's own son is hard to be abandoned." Yaśobhadra Muni and other disciples, bowing down low before the Acārya, said "O worthy master! why did you not inform us before, that he was your son? Had you even hinted a little that Maṇaka Muni was your son, we would have verified the saying that "The son of a Guru should be respected in the same manner, as a Guru," by rendering service to him.

The Acārya, being greatly rejoiced by these utterances of his disciples said:—"He has acquired a happy state by practising penance in the form of service to excellent ascetics practising severe austerities like yourselves Had you known that Maṇaka Muni was my son, you would not have desired any service from him and he would have erred in his duty. Knowing Maṇaka Muni to be short-lived, I have composed Daśavaikālika Sūtra, containing an essence of the Siddhāntas, with the object of making him familiar with a knowledge of the Scriptures. It had been prepared for Manaka Muni. He had been duly instructed. Now I will place it in a suitable spot and have it concealed."

Knowing the idea of the Guru Mahārāja, the ascetics including Yaśobhadra Muni, told the Śri Saṅgha about the intention of the Acārya Mahārāja of concealing the Daśavaikālika Sūtra in a suitable place. The Śri Saṅgha approached the Acārya Mahārāja, and requested him, "O worthy master! Let the Daśavaikālika Sūtra prepared for Manaka Muni remain for the benefit of the whole world. Hence-forward,

many devout persons will be of mean intellect and short-lived so, let them accomplish their object by taking advantage of the work by your grace, like Manaka Muni. Besides, let the ascetics be pleased by repeatedly hearing the Daśavaikālika Sūtra, which is like the pollen of the lotus of Sacred Knowledge."

It is said,

कृतं विकालवेलायां दशाध्ययनगर्भितम् ।
दशवैकालिकमिति-नाम्ना शास्त्रं बभूव तत् ॥ १ ॥

अतः परं भविष्यंति, प्राणिनो ह्यल्पमेधसः ।
कृतार्थास्ते मनकवत् भवतु त्वत्प्रसादतः ॥ २ ॥

श्रुतांभोजस्य किं जल्कं दशवैकालिकं ह्यदः ।
आचंम्याचम्यमोदन्ता-मनगारमधुव्रताः ॥ ३ ॥

इति संघोपरोधेन श्रीशय्यंभवसूरिभिः ।
दशवैकालिको ग्रंथो, न संवव्रे महात्मभिः ॥ ४ ॥ इति

1. Kritam vikāla velāyām daśādhyayana garbhitam;
Daśavaikālıka miti-namnā śāstram babhuva tat.

2. Ataḥ param bhaviṣyanti prānino hyalpa medhasah;
Kritārthāste Manakavat bhavatu tvat prasādataḥ.

3. Śrutāmbhojasya kim jalkam Daśavaikālikam hyadah;
Acāmācamya modantā-managāra madhuvritāḥ.

4. Iti sanghoparodhena śri Śayyambhava-sūribhih;
Daśavaikāliko grantho na samvavre mahātmabhıḥ.

1. Pripared during evening hours and containing ten chapters it became a canonical work named Daśavaikālika.

2. Hence-forward, people will be of little intellect, so let them accomplish their object (Liberation) like Manaka by your grace.

3. Let the bee-like ascetics, having repeatedly tasted this Daśavaikālika (Sūtra) which is the किञ्जल्क Kinjålka, Stamina of the lotus of the ocean of Knowledge, rejoice.

4. Thus by the interferance of Śri Saṅgha the treatise Daśavaikālika was not concealed by the great sage Sayyambhava-sūri.

Sayyambhava-sūri was initiated into the Order of Monks by Arya Prabhava Swāmi when he was twenty-eight years old. After Dîkśā, he was an ordinary ascetic for eleven years and a युगप्रधान Yuga Pradhāna, for twenty-three years more. He died when he was sixty-two years old i. e. during the ninety-eighth year after the Nirvāṇa of Śramana Bhagavān Mahāvira. (Vira Samvat 98.)

Ācārya Mahārāja Śrîmān Sayyambhava-sūri having appointed the well-versed highly intelligent Yaśobhadra Muni as his successor passed his time in deep meditation.

Sramana Bhagavan Mahavira.

1	2	3	4	5	6
Gaṇadhara Mahārāja Indrabhūti Gautama	Gaṇadhara Agnibhūti	Gaṇadhara Vāyubhūti	Gaṇadhara Vyakta	Gaṇadhara Sudharma Swāmi	Gaṇadhara Mandit

7	8	9	10	11
Gaṇadhara Maurya-putra	Gaṇadhara Akampita	Gaṇadhara Acalabhrātā	Gaṇadhara Metārya	Gaṇadhara Prabhās

List of the Heads of the Present Church.

No. 1. Gaṇadhara Mahārāja Sudharma Swāmi. (Kevali)

No. 2. Sthavira Ārya Jambū Swāmi (Kevali)

No. 3. Sthavira Ārya Prabhava Swāmi (Śruta-Kevali)

No. 4. Sthavira Ārya Sayyambhava-sūri (Śruta-Kevali)

(To be continued in other parts of the Volume)

CORRECTIONS.

Page	Line	Incorrect	Correct
8	1	how	vow
8	3	as one the	as one of the
55	3	an oil-man	an oil-mill
73	9	pnpil	pupil
103	29	animalcutes	animalcules
106	33	Tbere	There
108	33	Śranaṇa	Śramaṇa
130	5	ccmposed	composed
132	12	Sacrife	Sacrifice
150	21	anspicious	auspicious
150	35	ayapura	Jayapura
151	20	The	the
155	32	Kbersena	Kubersenā
158	16	Saying, so	Saying so,
161	28	On sieeng	On seeing